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M a r y E l i z a b e t h G o r d o n

(A.B. Lawrence College, 1925)

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P R E F A C E

My purpose is to trace the conception of God in the Old Testament from the pre-Israelitic background to the birth of Jesus. I shall divide this expanse of history into seven stages or chapters, and endeavor to state and summarize the advance made in the discovery of the character of God in each stage. The subject has been ably treated by a number of eminent scholars under the title of "The History of the Religion of Israel." It is not my purpose to trace the historical development of Israel's religion, rather it is to trace the growing, expanding, ever increasing conception of God which finally gave to the world the contribution of Jesus.

The source of knowledge, and the foundation for the evidence shall be, of course, the literature of the Hebrew people. I shall, in the main, confine myself to the Old Testament. However, there are conceptions of God which influenced the Hebrew people and aided in the final triumph of monotheism in the so-called apocrypha¹ and pseudepigrapha² literature, from these sources I shall also draw. For the sources of my knowledge of the pre-Semitic religion, I shall refer to the leading authorities in this field.

My method of presentation shall be historical and critical. Historical, in that I shall follow the historical sequence

II

of events in the life of the Hebrew people, and critical in that I shall try to reconstruct and advance such experiences, personal and historic, as contribute to Israel's growing conception of God. I shall try to collect and evaluate the contribution made by animism, polyspiritism, polytheism, Henotheism, Monolatry, and Monotheism.

My divisions of the material shall center around the Canaanitish Background, the life and work of Moses, the entrance into Canaan, the pre-literary prophets, the eight century prophets, the ninth century prophets, and the development of the Messianic Hope. I shall conclude with the birth of Christ, the culmination of the evolution of God's revelation to man.

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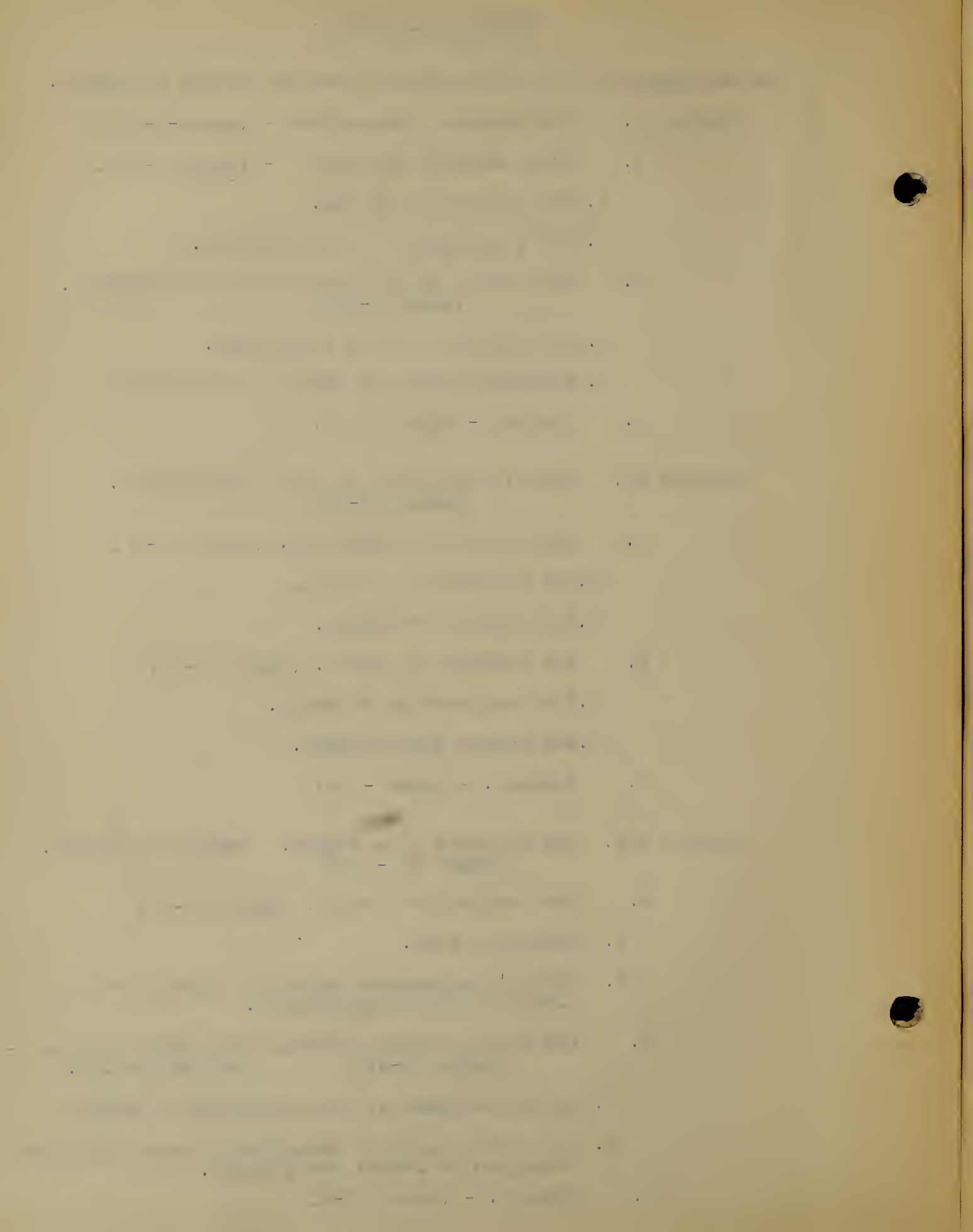
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CHAPTER ONE.

THE CANAANITE BACKGROUND.

EARLY -SEMITIC RELIGION

According to the generally accepted theory of evolution, all the civilized peoples of the world have arisen from a savage ancestry. For no people have ever produced a civilization without an immense background or prehistoric struggle. Our civilization as we know it today may be compared to an iceberg having one-tenth of its height above and nine-tenths submerged beneath the surface of antiquity. We can catch only a faint glimpse of the primitive peoples through survivals of their ideas and customs among their more highly developed descendants. The occasional discovery of the writings of some ancient author, or a tomb may yield some information of value. Travelers and missionaries have also added their wealth of observation and investigations to the general field, but on the whole our information about the habits, ideas, customs and general welfare of primitive man is limited.

In all religions the conception of God is determinative of the character of the religion itself. Among primitive peoples the essential part of religion is not belief, but practice. The worshipper's aim is to appease the wrath of the gods and to enlist their aid in the struggle for existence. Their gods are endowed with instincts comparable to those of man. As the anger of man may be aroused by the unethical conduct of another man, so the gods may become indignant and vicious if

THE HISTORY OF THE
CITY OF BOSTON

FROM THE FIRST SETTLEMENT TO THE PRESENT TIME

By SAMUEL JOHNSON, Esq. of the Middle Temple, Barrister at Law.
IN TWO VOLUMES.
LONDON: Printed by J. JOHNSON, in Pall-mall, 1790.

THE HISTORY OF THE CITY OF BOSTON, from the first settlement to the present time, is a work of great interest and importance. It is a work which will be read with pleasure and profit by every person who is interested in the history of the city, or in the progress of civilization in America. The author has been very successful in his attempt to give a full and accurate account of the city, and to show the progress of its growth and improvement. The work is divided into two volumes, and is written in a clear and concise style. It is a work which will be read with pleasure and profit by every person who is interested in the history of the city, or in the progress of civilization in America.

man is not careful to do the things that are pleasing to them. Religion consists of certain rites and ceremonies which are the proper manners to be observed in coming into the presence of the gods. To treat carelessly any part of the ritual may be considered as a breach of etiquette, and may result in the death of the worshipper.

All forms of the cult, or religion, are traditional in character. The early Semitic people, like other primitive people have no written language, and no literature. The rites and ceremonies practiced by the tribe were passed from one generation to another by word of mouth. When a lad had reached puberty he was initiated into the cult, and instructed in all the secrets and wisdom of the tribe. He was then looked upon as a man.

Life is the essential thing in religion. The primitive man thought the breath to be the soul or life of a man - when a man no longer breathed, what terrible thing had happened! The ancient puzzled over the question of immortality and tried in many ways to answer the riddle of life and death. The people of Palestine and the surrounding country were unaccustomed to the annual death and revival of nature. Therefore providing for their dead, for their future welfare and comfort was not as prevalent in these countries as in those where nature stimulated such thought.(1) Early Semitic people did not believe in a " Happy Hunting Ground." The dead go " to their fate." Egypt, however did believe in a future life. Osiris was the god of the dead.(2)

(1) S. A. Cook: The Religion of Ancient Palestine, London 1921 pages 35-56

(2) Edmund Soper: The Religions of Mankind, Abingdon Press, Chapter 111.

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This belief in life, or soul as existing apart from the body was attributed by early man to everything about him. Everything was alive and inhabited by a spirit whose aim was to inflict either good or evil upon human beings. The early Semite was no exception to this rule, he took religion for granted, as he took the hills and valleys about him. It was not the thing that the primitive worshipped, it was the life, the soul, or spirit resident within the thing. And, of course, religious worship on this plane would be based upon emotions rather than upon intellect. The choice of gods and the worship accorded them was determined in a large measure by the primitive man's reaction to his environment. To understand the beginning of the religion which developed into a high ethical and moral conception of God, one must take into consideration the highstrung, emotional, nervous system of the primitive man, - especially of the Semitic man. To this early man, the gods were huge superhuman beings with passions akin to man's only built on the scale of the god. Their nervous systems were very sensitive. Therefore early man acted and then reflected. Ritual preceded belief. The emotional ceremony, the dance, the sacrifice came before the ethical and moral conception of God.

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What being man worshipped first we do not know; that he worshipped we are sure. To the early Semite the air was full of spirits, and the trees were full of gods. A god might also be a spirit and have as his dwelling place a spring or a fertile locality. Another might inhabit a stone or a mountain. Man was dependent upon the gods for his existence and his sustenance. There were many local spirits and gods dwelling in small things. Primitive man looked upon the firmament of heaven as the home of personified beings. The sun, the moon, certain stars, the wind, the rain, were gods. The Semitic mind often conceived of a god as having more than one home. Such a god was fertility whose home was thought to be in the earth, and yet, this god lived in animals - the female animal. Often the idea of fertility was connected with a the god whose home in the rain, and also with the sun god, and the god of the warm south wind. And, later the whole idea of fertility was embodied in one god whom later Semitic tribes called - Baal, the life giving God. Since human society is constituted of men and women, so also there are gods and goddesses in the pantheon. The local god coming into closer contact with the tribe offering their worship became associated with the tribe and detached from his old home was thus elevated to the position of tribal god.

A step higher came with the practice of making images of the gods. "An idol is an image or an object con-

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sciously made by man to represent his god." (1) It was an advance in the conception of the nature of deity when man became conscious of the fact that he could persuade the spirit found to be inhabiting an object, and giving to him the blessings of life, to enter an image of his own creation, so that he may carry his god's presence with him continually. Just when this advance was made we do not know, and at the present time we have no way of finding out.

It is conceded by students of religion that the matriarchal conception of deity came first, and that as man became more civilized and left off following the spear to follow the herd he became the head of his household, and the masculine deity the head of the pantheon. I do not mean by this that the matriarchal idea continued until the development of agriculture. It may have, but long before this time, man became the head of the tent or home, and the male god the superior superhuman being. I do mean, however, that in the evolutionary process of civilization, the female was more susceptible to cultural influences and became civilized first.

The form of ritual used in the worship determined the importance attached to the god. Many spirits were likewise worshipped. The spirits of the dead were worshipped and feared. The question has been raised as to the motive in early worship, - was early worship dominated by fear or trust?

(1) G.A.Barton: The Religions of the World. Macmillan 1918 page 8.

Most scholars agree that not until long after a highly ethical conception of Yahweh had been conceived was trust the dominant motive in worship. Surely in early worship trust has little place.

Sacrifice is one of the oldest forms of worship. When a sacrifice was burned the life, or soul, was set free to become the servant of the god accepting the sacrifice. In case the sacrifice was food the deity received the food through the smoke and the smell. The oldest form of sacrifice in Palestine is recorded in Judges 6:11-21. The story is psychological, depicting the mental struggle in the minds of the leading Hebrews during the Midianite persecution. Gideon threshed by the winepress, and hid the wheat from the Midianites. And there came an angel of the Lord and sat under an oak near by. And the angel said unto Gideon. "The Lord is with thee, thou mighty man of valour." But Gideon questioned. If the Lord be with us, why is all this persecution befallen us? Where are all the miracles which our fathers told us of? "And the angel of the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? (14). But Gideon was not satisfied, he asked proof that it was the Lord speaking unto him.

"Pray do not leave until I come back and offer you my present." "I will wait till you return," he answered. So Gideon, went indoors, prepared a kid, and made a bushel of flour into unleavened cakes; the meat he put in a basket, the broth in a pot, and then he brought it to him under the sacred tree.

But the angel of God said to him, "Take the meat and the unleavened cakes, and put them on the rock yonder; pour out the broth." He did so; and the angel of the Eternal, reaching out the tip of the stick in his hand, touched the meat and the unleavened cakes. Then fire spurted out of the rock and burned up the meat and the unleavened cakes. So Gideon realized it was the angel of the Eternal. - (Judges. 6: 18-21)

The angel of the Lord partook of the meal with Gideon, but since he was an ethereal being his portion was burned.

Ancestral worship was practiced and child sacrifice was also common among the early Semites. "A gruesome discovery was made in a cistern at Gazer where, together with a number of adult skeletons, lay the upper half of a young girl about sixteen years of age ... Partial burial of this character has been explained on the theory of cannibalism. (1)" However, this evil worship and practice was never very wide-spread among the Hebrews. In I Kings 16:34, a reference to the building of the city is given. According to the historian, Hiel "laid the foundation thereof in Abiram his first born, and set up the gates thereof in his youngest son Segub," - .. The story of the offering of Isaac would lead us to believe that the rite was quite common. Jeremiah spoke out against the practice in his day.

They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind. (Jer. 19:5)

(1) S. A. Cook: The Religion of Ancient Palestine. London 1921- page 38.

THE SECRETARY OF THE
TREASURY
WASHINGTON, D. C.
JANUARY 1, 1912

SIR:
I have the honor to acknowledge the receipt of your letter of the 29th inst. in relation to the proposed amendment to the National Bank Act, and in reply to inform you that the same has been referred to the proper authorities for their consideration.

Very respectfully,
J. M. [Signature]

Enclosed for the Secretary of the Treasury are two copies of the proposed amendment to the National Bank Act, and a copy of the report of the Committee on Finance of the House of Representatives on the same.

Since so little space in Hebrew literature is given to the practice of child sacrifice, scholars agree quite unanimously that only the extreme liberals burned their children, or believed in the rite.

Circumcision as a religious rite was not confined to the Semitic race, it has been practiced in many parts of the world. The ancient Egyptian employed it, and missionaries report the rite being observed among some of the African Tribes. The origin of circumcision is obscure. Some would interpret it as growing out of a sacrifice offered to the goddess of fertility in order to insure increase; others would lead us to believe the rite carried the idea of consecration - letting the part stand for the whole; while still others simply explain it as a mark or sign of the tribe. No matter how it came to be practiced, to the Hebrew it has great significance, and yet we do not know, nor can we be sure, as to the time when this rite fastened itself down upon the Hebrew mind as a part of his ritualistic service. But that it came to be interpreted by them as the sign or mark of the covenant between Yahweh and the tribes we are certain.

THE ORIGIN OF THE ANCESTORS OF THE HEBREWS.

The Biblical record of the Hebrews would lead us to believe that the Hebrew race developed from the increase of one family, and from those kindred families who joined themselves to the sojourners from Egypt, becoming absorbed in them.

While we do not doubt this statement, we hold it as half truth, and would go farther and discover the whole truth as to the origin of this unique people. It is held by ancient historians that the original home of the primitive Semite was northern Arabia. Here they lived as nomads, roaming from place to place in search of water and pasture for their flocks and herds. About 4000 B.C. the first wave of migrants from Arabia turned to Mesopotamia and established the Semitic population in the country of the Euphrates. Years later a second wave came north and west, and settling along the Mediterranean coast founded the tribes known to us as Phoenicians, - the pre-Israelitic inhabitants of Canaan. This wave is also father to the tribes of the Amorites, the Edomites, the Moabites, and the Ammonites, all of which were Canaanitish tribes. Still later came a third great wave moving north establishing the Aramaneans. The fourth great wave came in the seventh century A.D. The Hebrew ancestors came out of Arabia in the second great movement northward. In a later period the people known as Israelites founded a nation in southern Palestine by the coalition of a number of kindred clans. No matter what race we might study we will find it quite impossible to get back to the naked land unpopulated by aborigines. Since it is beyond my ken to reach the first Hebrew I shall begin my study with the so-called Patriarchs.

The sources for this study are in the Book of Genesis. The quest is to discover the path followed in God's revelation of Himself to man. Therefore, we shall withdraw from the more historical portions of the narrative and attempt to reconstruct the conception of God and the universe believed in by the ancient Hebrews. At the outset we discover that the Hebrews, like all other peoples, did not believe in one God. Every clan, and every tribe had its own individual God, or gods. The idea of the unity of God came late in their religious history. In the days of the Patriarchs spirits were everywhere. Polydemonism had given some place to many-spirits, and the Semitic conceived of the majority of the spirit world as being friendly to man.

To the primitive mind there was no doubt of the existence and influence of supernatural powers - surrounding him all unseen. These must be appeased, cojoked, rewarded or bribed. He stood constantly in awe of them. These supernatural powers could take on the appearance of man or animal. In some cases they made their dwelling place in material objects. In this respect the tree stands first and foremost as the spirit's resting place. Since men at all stages of culture conceived of a god as dwelling in a natural object it is altogether probable that the earliest inhabitants believed Yahweh to inhabit a tree.(1) The oak was then as now the king

(1) H. P. Smith: The Religion of Israel. New York 1925 page 17.

The following are the names of the persons who have been

admitted to the office of the Secretary of the State of New York

since the 1st of January, 1880, to the 1st of January, 1881.

The names of the persons who have been admitted to the office of the

Secretary of the State of New York since the 1st of January, 1880, to the

1st of January, 1881, are as follows: -

1. John A. B. Smith, Secretary of the State of New York.

2. John A. B. Smith, Secretary of the State of New York.

3. John A. B. Smith, Secretary of the State of New York.

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19. John A. B. Smith, Secretary of the State of New York.

20. John A. B. Smith, Secretary of the State of New York.

of the forest, and the rustling and murmuring of the breezes creeping through the leaves was interpreted by the patriarchs as being the voice of Yahweh. This idea carried over even to David's day and later. The trees growing in groves near springs of water would naturally be looked upon as sacred places. Here the nomads wandered to find pasture for their flocks, and to bury their dead, also to worship their God. The spirit living in the tree might have been a human spirit at one time, for even such spirits must have a home. The ancients frequently planted trees at the graves of their dead, for in a land of burning sunshine the shade of a tree was heaven.

There are many, many references to trees, oak trees, in our source material. We read of Abraham planting a tamarisk tree and calling upon the name of Yahweh. Ever afterwards this tree and spot is held sacred to the Hebrews. In the thirteenth chapter of Genesis, Abraham is reported as dwelling under an oak grove (v18). In the eighteenth chapter Jehovah is said to have appeared unto Abraham by the oaks of Mamre. The apparation took the form of three young men before whom Abraham is said to have bowed himself to the ground. Scholars differ on the interpretation of the narrative, however they agree quite unanimously that the supernatural visitors had something to do with the oak grove. (1) Often the sacredness of a location rested upon the fact that a god, or gods, had been buried under the trees, as in the story of Jacob recorded in Genesis 35:24-4. Jacob was in trouble.

(1) H. P. Smith: The Religion of Israel. New York 1925
page 17.

He laid his trouble to the fact that he had permitted his family to carry foreign gods with them. At the grove near Shechem he collected all the " foreign gods which were in their hands, and the rings which were in their ears and hid them under the oaks which were by Shechem." This grove became a sacred shrine, and to it Joshua gathered his people when he would deliver to them his farewell address, Joshua, 24:1. If human spirits were not thought to inhabit trees, why were we told that Deborah, Rebekah's nurse was buried under an oak? (Genesis 35:8) Gideon's vision was under an oak grove, and it was under an oak grove that Abraham entertained the messengers from Yahweh. So we may well acknowledge the statement of the author of Deuteronomy as true, and hold with him the belief that the patriarchs conceived of Yahweh as inhabiting living trees. (Deut. 33:16)

The life giving spirits were not confined solely to trees; for fountains, springs, rivers, and watering places in general were revered by all ancient people as the abode of a god. Even today do we not feel that there is something beautifully sacred about a lake or river? Here, again we find our source material full of references to the belief in the sacredness of water. The foundation was the home of the god of life giving power. Little wonder water was held sacred - life depended upon it, - where there is no water the people perish, regardless of their vision or insight. We find Hagar, Abraham's concubine crying near a spring - her child is about dead. Having done all she knew to do and still being helpless, she left the child in the shade of a great rock and went a little distance from him to cry out her heart.

Naturally after a time she became quiet and listened to hear the hard breathing of the dying child, and lo! she hears the trickling of a stream of water as it ran out of a rock and down over the stones. Are we surprised to find her worshipping the Great Spirit whom she believed was in that place? Or are we surprised to find her naming the spring "Beerlah-airai - Thou art a God who sees." (Gen: 16:1-14; 21:8-21.)

We are quite safe in saying that the most sacred watering place in the Old Testament record is located at Kadesh. Its sacredness dates back before the days of Abraham. (Gen. 14:7) To this clear, cool fountain Moses came with his many tribes and here united them into something of a nation, at least here he gave them a form of government which we shall study later. The twenty-sixth chapter of Genesis is one continuous story of the digging of wells, and of having to fight to hold them in possession. Likewise the twenty-first chapter of Genesis records a covenant made between Abraham and Abimelech over the possession of sacred watering places.

Mountains were the homes of great spirits. When something of unity as to the nature of the Great Spirit developed in the mind of the Hebrew, and to this God was given a name, - Yahweh, - I am, that I am, - He was thought to dwell in Mount Sinai. This unity was one of the contributions of the genius of Moses. The great mountain spirits gave protection in caves and behind rocks, so that in the age of poetry the poet sang about the Rock that was higher than himself.

Certain stones held sacred spirits - in the twenty-eighth chapter of Genesis we read of the experience of Jacob who discovered a friendly spirit in a stone that he had used as his pillow. Jacob became afraid and said: " Surely Jehovah was in this place and I knew it not." When Jacob reflected upon the experience and the dream he became afraid, for what if this spirit had been one of those spirits which had created " the terror by night." These things were very real to the age primeval.

At times it became necessary to unite the efforts of the spirits dwelling in stones for moral effects. We find Jacob and Laban making a covenant and calling upon the name of Yahweh to watch them in all their commercial dealings. Taking many stones and placing them together they made an altar, then sat upon it and ate the covenant meal, thus making the Spirit a partner in the covenant. (1) Since Joshua many years later set up a stone as a witness in a contract, we may be sure that Jacob living in a much more primitive society believed that the stones upon which he and his father-in-law sat could hear and bear witness to their covenant. (See Joshua 24:27)

In time the single sacred stone lost its value and was followed by a collection of sacred stones closely fitted together forming an altar. In this altar dwelt the deity. To this sacred seat the worshipper might draw near and feel after his god. The animal representing the individual was placed upon the altar and slain, thus the blood would come into contact with, or be immediately transferred to the god of the worshipper.

(1) H. P. Smith: The Religion of Israel. New York 1925 page 22.

In exodus chapter twenty, we are given the details for building an altar of unhewn stones:

If you build a stone altar, it must not be of dressed stones; for you will pollute the altar by taking a tool to it. (v 25)

The same commandment is given in Deuteronomy chapter twenty-seven.

There you must build an altar to the Eternal your God, an altar of stones; you must not use an iron tool to them you must build the altar of the Eternal your God with undressed stones, on which you shall offer ... sacrifices . (5, 6)

The use of the tool upon the stone would injure the spirit dwelling therein. In the first Book of Maccabees, chapter four, we find the record of the rebuilding of the altar. The old altar had been profaned by the Greeks, and stern Judas Maccabees had raised it to the ground. In its place he erected a new altar of "whole stones according to the law." Alongside the commandment to build altars of whole stones and sacrifice thereon, we find in Exodus chapter twenty, verse twenty-four a counter commandment ordering the erection of an altar of dirt. Upon this altar was to be sacrificed sheep and oxen. In every place where Yahweh had recorded his name sacrifices of burnt-offerings and peace offerings were to be made. There seems to be no way of determining which of these two commandments is the older.

When the patriarchs began to unite stones in building an altar to Yahweh, thinking thereby to increase the strength of Yahweh, a first step in the unity of God was made. (1)

The single stone altar was called a macceba, and was used as

(1) This is the opinion of the writer of this thesis.

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a residence of Yahweh even after the united stone altar had come to be the legitimate place of worship.

Since the patriarch believed that the air was inhabited by many spirits, and that these spirits were limited geographically that is, they were confined to certain localities, it seemed necessary to them to recognize and conciliate the local deity whenever his territory was invaded. When the day's journey was ended, and the time came to pitch the tent, the patriarch made it his first duty to offer a sacrifice to the local deity or spirit and secure his friendship and protection. This was obtained by inviting the spirit to partake of the meal. Thus the spirit became a welcome guest in the tent. In Genesis chapter thirty-two, we are told about the spirit with whom Jacob wrestled, and that Jacob was so cunning and wiry that he prevailed in the struggle, holding the spirit until the dawn began to appear in the east, - then like Shakespeare's ghosts the spirit must flee. Jacob, however held him until he received a blessing even though he, himself, was wounded in the fight. It cannot be that this story originally held the ghost-like being to be a spirit of Yahweh, if so why did he run from the light of day? (1) The same

(1) It is wrong to interpret this story as a wrestling match between Jacob and Yahweh. When Jacob felt himself face to face with death and annihilation he had a dreadful nightmare. The story is an imagination, nevertheless, a sincere effort to explain the change which came over Jacob. The story is not injured in the least when interpreted as the experience of a tribe Jacob.

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kind of a demon-like spirit chased Moses out of a certain lodging place. (Exodus 2:24-26) It was the later editors who connected the name of Yahweh with these "terrors by night." However, the ancients were very modern, they did not believe in a devil. All spirits came from one source. (1)

In Deuteronomy twenty-six, fourteen, a prohibition against giving to the dead is made. This hardly would have been given had not the custom of ancestor worship been in practice. The author here is attempting to purify the worship of Yahweh, separate it from ancestral worship. Some critics hold the belief that the local deity was considered by the Hebrews to be the spirit of a dead sage. (2). There are many Biblical references supporting this view. The grave of Rachel was marked by a stone and was considered as a shrine by the people. Jacob was en route to Ephrath, and on the way Rachel died. Over her grave he placed a stone Pillar. Years later we are told that the servants of Kish came to the sepulchre of Rachel to find the lost son of their master. They were told by Samuel that eventually the boy would come here to inquire where he might locate a herd of asses that had strayed away. (3) Absalom was unfortunate in his children, he did not have a son to keep alive his memory - so he "reared up for himself a pillar, which is in the king's dale;

(1) I Kings 22:19-23. - The prophet Micaiah informs Ahab that Yahweh had sent out a lying spirit in the mouth of all his prophets, in order that he may entice Ahab to go up to battle at Ramoth-gilead and there fall into the hands of his enemies.

(2) H. P. Smith: The Religion of the Hebrews. New York 1925 pages 25-31

(3) Genesis 35:20; I Samuel 10:2

CHAPTER I. THE HISTORY OF THE ART OF WRITING.

SECTION I. OF THE ORIGIN AND PROGRESS OF WRITING.

§ 1. THE ART OF WRITING IS ONE OF THE MOST ANCIENT AND USEFUL OF THE ARTS.

§ 2. IT IS THE ART OF REPRESENTING THINGS BY SIGNS.

§ 3. THE FIRST SIGNS WERE PICTURES OF THINGS.

§ 4. THESE WERE SUCCEDED BY SIGNS WHICH WERE ONLY REPRESENTATIONS OF THE FIRST.

§ 5. THE ART OF WRITING WAS INVENTED BY THE EGYPTIANS.

§ 6. THE GREEKS AND ROMANS IMPROVED THE ART OF WRITING.

§ 7. THE ART OF WRITING WAS INTRODUCED INTO EUROPE BY THE ROMANS.

§ 8. THE ART OF WRITING WAS IMPROVED BY THE ARABS.

§ 9. THE ART OF WRITING WAS IMPROVED BY THE INDIANS.

§ 10. THE ART OF WRITING WAS IMPROVED BY THE CHINESE.

§ 11. THE ART OF WRITING WAS IMPROVED BY THE JAPANESE.

§ 12. THE ART OF WRITING WAS IMPROVED BY THE PERSIANS.

§ 13. THE ART OF WRITING WAS IMPROVED BY THE TURKS.

§ 14. THE ART OF WRITING WAS IMPROVED BY THE MOSCOVITES.

§ 15. THE ART OF WRITING WAS IMPROVED BY THE RUSSIANS.

§ 16. THE ART OF WRITING WAS IMPROVED BY THE POLISHES.

§ 17. THE ART OF WRITING WAS IMPROVED BY THE SWEDISHES.

§ 18. THE ART OF WRITING WAS IMPROVED BY THE DANES.

§ 19. THE ART OF WRITING WAS IMPROVED BY THE NORWEGIANS.

§ 20. THE ART OF WRITING WAS IMPROVED BY THE SWEDISHES.

§ 21. THE ART OF WRITING WAS IMPROVED BY THE DANES.

§ 22. THE ART OF WRITING WAS IMPROVED BY THE NORWEGIANS.

§ 23. THE ART OF WRITING WAS IMPROVED BY THE SWEDISHES.

for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name; and it is called Absalom's monument, unto this day." (1). In Genesis 47:30 we read the pathetic plea which Jacob made to his children - he did not want to be buried in Egypt. The bones of Joseph were also brought out of Egypt with the fleeing slaves. The classic reference of ancestral worship in the Old Testament is recorded in I Samuel 28:13, the witch of Endor. The most illuminating thing about this story is the fact that the witch called the spirit of Samuel a god.

Absalom and wife were not the only unhappy parents,(2) we find Abraham and his wife, Sarah, grieving over the fact that they have no sons. Sarah could not endure the thought of her husband being forgotten, she therefore gave her maid to her husband hoping to obtain thereby a son, since a child born in her tent would belong to her. Ancestral worship and its elaborate ceremony was conducted by men since a man and all that he possessed were one. At marriage a girl became the chattel of her husband, before marriage she was owned by her father.

Communion with the spirits, gods, and with Yahweh reveal some very definite customs. Since the beginning of time gifts have been offered to the gods as an oblation. This was an attempt to buy the god's favor. Jacob is recorded in Genesis 28:18-22 as having poured oil upon his pillow before making his vow. He by

(1) II Samuel 18:18.

(2) IBID.

this act gained the attention of the god, and not being familiar with the deity made his vow carry a condition: "If this spirit will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on" - in other words, make me an economic success, so that I shall have the money for a return journey home in peace, then in that case, this spirit " will be my God and this stone, which I have set up for a pillar shall be God's house." - Very human indeed! The sacrificial meal was used to bring the individual into harmony and communion with Yahweh. Many of the Semitic tribes practiced human sacrifice as the supreme gift to their god. The Hebrews had learned by the slow process of observation and experience that it was far better to live for a living God, than to die or be killed for him. The beautiful story of Abraham offering his son Isaac is given as the reason why the Hebrews did not practice the cult, their God had accepted the sacrifice of an animal instead.

Another view of this polyspirit world, - a world in which the local deity and the " God of the Fathers" were all mixed up together, is seen in the names compounded with abbreviations of the word Yahweh. At first the Hebrew word for God was plural in form, - Elohim. It is held by scholars that the word originally included a number of divinities and was gradually purified and purged of its polytheistic connotation until it came to be applied to the One. In the thirty-first chapter of Genesis, and the thirteenth verse the local Deity is identified as Yahweh. "I am the God of Bethel, where thou anointedst a pillar, where thou vowedst a vow unto me."..... The English

word, God, is a translation of the Hebrew word Elohim, or El; the word Almighty comes from the word Shaddai; and the term Most High from Elyon. In the book of Numbers the twenty-fourth chapter and the sixteenth verse all three words are used: " He said, who heareth the words of God, and knoweth the knowledge of the Most High, who seeth the vision of the Almighty....."

El seems to have been the Head of the Pantheon, for in the story recorded in Genesis, (18:21) he comes down to earth to see if all the news he had been receiving second-hand was true. As we continue our study we shall find these different Spirits merging into One central conception of the Hebrews God Yahweh, and when this comes to pass we will have Henotheism the foundation for Monotheism. For the knowledge of Yahweh grew in accord with the growth of human mentality. The Abiding thing of value which came out of this period was a longing after God. "If with all your heart ye truly seek me, ye shall ever truly find me, thus saith our God."

SUMMARY.

To sum up in a few short statements the progress of the conception of God from the earliest prehistoric time to the close of the so-called patriarchal period, we find;

1. That all civilizations have emerged from a great prehistoric past.
2. That God has placed man, a free born agent, in an environment which is conducive to his highest development and happiness.

3. That the moral and ethical conceptions of God have their roots in an intuitive belief in the supernatural, and man's reaction to his environment.
4. That out of this feeling of need, on the part of man, for help to overcome his environment grew worship. The ritual preceded belief, and the ceremonial dance the moral and ethical conception of God.

CHAPTER TWO.

THE LIFE AND WORK OF MOSES THE PROPHET.

THE SOURCES OF TRADITION.

In the previous chapter, we stated that the Hebrew people came out of Arabia during the second great migration wave. It is held by able authorities that the Hebrew wave divided into two sections. The first section is known to us as the Leah tribes. In their recorded history which is designated by the letter "J", they prefer to use the name Yahweh as the designation of their God. The second section, the Rachel tribes, in their history, which is listed under the letter " E", the name Elohim is used for God. (1)

At the time of the reign of Amenophis IV of the 18th dynasty in Egypt people called Habiri were struggling for the possession of Palestine. At the same time, and during the reign following, Hebrew people were in bondage in Egypt. All the Hebrew people could not have been in both places at the same time. It is conceded therefore that the Leah tribes must have entered Canaan during the 18th dynasty, and the Rachel tribes during the 19th and the 20th dynasties. During the time when the Hebrew people are recorded as having been in bondage in Egypt, the Egyptian historians list the Israelites along with other tribes as being in rebellion in Canaan. The Leah and the Rachel tribes were never wholly welded together; during the reign of David and Solomon they were

(1) G. A. Barton: The Religion of Israel. Macmillan 1918
page 56 footnote

held together by victory and glamour, but when the first opportunity to rebel came they separated. (1)

If we accept the theory that only two tribes were in Egypt, then the record that two midwives were sufficient to care for all the Hebrew women can be understood. (Exodus: 1:15.) Again in chapter twelve, Moses is said to have called all the elders of Israel together and addressed them. (Exodus 12:21) Also in chapter 14: 1-2, Moses is recorded as having spoken to all of Israel in one assembly. When we study the map of Egypt we are convinced that, geographically, Goshen was not large enough to hold and maintain the vast multitude which would constitute twelve tribes. Whether we accept this theory or not, we know that the conception of God held by the united tribes was much the same. Later when the Rachel tribes entered Canaan and friendly alliances were made, or renewed, the stories of the remarkable deliverance from bondage through the intervention of their God were accepted by all the tribes, so much so that later generations could not separate their ancestors who had fought in Canaan from those who had served in Egypt. Also, the influence of the great personality of Moses became the common heritage of all. We have a parallel of this in our own history. We ALL came over in the Mayflower even if our grandfathers were born in Europe.

At the close of the second chapter of Exodus the personal biography of Moses is inserted into the record of the Hebrew national experience. The stories of Moses are poetical in nature,

(1) G. A. Barton: The Religion of Israel. Macmillan 1918
Chapter IV pages 56-73

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in harmony, however, with the conditions of the age. The birth stories of all great heroes as a rule, appear last, and when we turn to the sources of the Biblical narratives we discover that the birth stories of Moses appear in the "E" document which was written about 750 B.C. (1) The "J" document written about a hundred years earlier - 850 B.C. - does not record the early life of Moses at all.

Egyptian historians do not record the account of Moses becoming a member of the royal household, however Moses must have had some advantage ground over the other Hebrews to have become acquainted with the policy and character of the Egyptian government, and to note the oppression of his people with an intellectual back ground that would make possible their deliverance. Moses' first action was impulsive. He chanced one day upon an Egyptian beating a Hebrew - "and he looked this way and that way, and when he saw that there was no man, he smote the Egyptian and hid him in the sand. (2) Then Moses became afraid and fled. In no age, past or present has wrong been made right by violence. The rash act which compelled Moses to flee for his life, opened for him a new field of labor and school of experience. One of the essential things in the preparation of a great leader is solitude. Not necessarily "far from the maddening throng" , but solitude of thought and reflection. He who would lead must go before - alone.

(1) E. S. Brightman: The Sources of the Hexateuch.
Abingdon Press 1918 page 146.

(2) Exodus 2:11-13

There are three distinct accounts of the call and work of Moses, and each important, contributing something definite to the development of the Hebrew religious history. The oldest account is in the "J" document. Here Moses appears suddenly and kills an Egyptian. Later he is forced to flee for his life. While tending his father-in-law's sheep, the God worshipped by the Midianites appears to Moses and commissions him to go to Egypt in His name and free his brethren.(1) The elders of the Hebrews believe Moses, and unite under his leadership. Pharaoh becomes more severe when he learns that the drafted men are asking for a vacation (2) The plagues are recorded as a conflict between the God of Moses and the gods of the Egyptians. After the death of the first born the people are told to leave the country. (3) "J" does not record the death of Moses. He records the fact that the people strove with Moses, then Moses drops out of the narrative as suddenly as if he had been secretively killed. (4)

In the "E" document we find the birth stories, also the early education of Moses. The narrative then jumps to the pasture fields of Midian where Moses is tending sheep. The God dwelling in the mountain meets the shepherd and commands him to go to Egypt and free his brethren. This God reveals his name to Moses, for Moses is not acquainted with Him, at least he does not know his name. (5) On the way back to Egypt Moses meets Aaron

- (1) Exodus 3:2-4a; 5, 7, 8a; 16-18; 4: 1-9;
- (2) Exodus 4: 10-12; 20-31; 5: 3,5; 26; 6:1.
- (3) Exodus 10: 24-26, 28f; 11: 4-8.
- (4) Numbers 20: 3a; 5;
- (5) Exodus 3:4b; 6. 9-12; 3:13-15.

The first thing I noticed when I stepped out of the car was the cold. It was a sharp contrast to the warm blanket I had been sitting under. I looked up at the sky, which was a pale, hazy blue. The air was crisp and clean, a welcome change from the stuffy atmosphere of the car. I took a deep breath, feeling the cool air fill my lungs. The sun was just beginning to rise, casting a soft, golden glow over the landscape. The trees were still, their branches bare and reaching out towards the sky. The ground was covered in a thin layer of snow, which glistened in the early morning light. I walked slowly, my boots crunching against the snow. The silence was peaceful, a quiet moment in time. I felt a sense of calm, a sense of being alone in a beautiful world. The first rays of the sun hit my face, warming me from the inside. I closed my eyes for a moment, savoring the feeling. The world was so quiet, so still. It was a perfect moment, a moment I would never forget. I opened my eyes and looked around. The landscape was breathtaking. The snow-covered trees stood like sentinels, their white branches reaching out towards the sky. The ground was a smooth, white expanse, reflecting the light from the sun. I took another deep breath, feeling the cool air fill my lungs. The sun was higher in the sky now, casting a brighter light over the landscape. The air was still, the silence was perfect. I felt a sense of peace, a sense of being in the right place at the right time. The world was so beautiful, so perfect. I smiled, feeling a sense of joy. The first snow of the season had arrived, and it was everything I needed. I walked on, my boots crunching against the snow. The sun was now high in the sky, casting a bright light over the landscape. The air was still, the silence was perfect. I felt a sense of peace, a sense of being in the right place at the right time. The world was so beautiful, so perfect. I smiled, feeling a sense of joy. The first snow of the season had arrived, and it was everything I needed.

The first snow of the season had arrived, and it was everything I needed. I walked on, my boots crunching against the snow. The sun was now high in the sky, casting a bright light over the landscape. The air was still, the silence was perfect. I felt a sense of peace, a sense of being in the right place at the right time. The world was so beautiful, so perfect. I smiled, feeling a sense of joy.

coming to meet him. The two go to Pharaoh with the request to free the people and are refused. The plagues are then recorded. Finally Pharaoh sends the Hebrew people away giving them jewels of silver and gold. They carry the bones of Joseph up out of Egypt with them. Moses leads the people to his father-in-law's camp, and while Aaron and Moses look on Jethro, a foreigner, does the office of officiating at the sacrifice. The elders of Israel are initiated into the new cult.(1) The theophany takes place in the holy mountain during an eruption of the volcano. (2) Moses returns from the mountain with the commandments, the naked ten words without any interpretations. After the reading of the law, Moses builds an altar and places twelve Massebahs and solemnizes the covenant. (3). At this time Moses initiates all the people into the cult, and he, himself, does the officiating. Thus Moses becomes the founder of the religion by bringing the people into covenant relationship with a God who was known to him, and to the Kenite tribes of the Midianites. Nevertheless, we must not forget that the Kenite Jethro only considered Yahweh as one of a number of gods, and not until He had intervened in behalf of the Hebrews did he regard him as superior to the other gods of his pantheon.(4)

Near the close of Moses' life he called the people to him, the people whom he had loved, whom he had fathered for years,

- (1) Exodus 18: 1-12.
- (2) Exodus 20: 18-21; 1-17.
- (3) Exodus 24: 3-8.
- (4) Exodus 18:11.

and gave to them his blessing. Then he died. Just why the bones of Joseph were carried along with the people while the bones of Moses were left to bleach out in the open we cannot say. Yet we may be thankful that the world does not know where he was buried for what an ancestral shrine his grave would have become to future generations. (1)

When we turn to the Priestly documents, we are at once confronted with statistics. All twelve tribes were in Egypt. Moses is commissioned by Yahweh to go to Egypt and ask for the freedom of the Israelites. (2) He objects because he is of uncircumcised lips. (3) Yahweh then makes his brother Aaron the mouthpiece of Moses. Then follows the magic section of the document in which Aaron becomes a great wonder-worker. All the plagues are performed in the presence of Pharaoh by Aaron, in a superiority contest with the magicians of Egypt. Aaron comes off with honors in each combat.

A detailed account of the building of the ark is given, and in this Aaron plays the leading role. The Sabbath is made much of. A ritual, far too elaborate for even the court of David, is recorded as having been observed during the wilderness days. It is of more than passing interest that the oldest records do not record the name of Aaron! He is known later as the father of the priesthood! The angels bury Moses on Mount Nebo, and Joshua becomes his successor. (4)

(1) E. S. Brightman: Sources of the Hexateuch, Abingdon Press 1918

(2) Exodus 6: 14-.. Numbers 1:1-54

(3) Exodus 18:11

(4) Deuteronomy 34:1a, 7-9.

The essential thing in all this is that out of the midst of the wild barren life of the wilderness Moses somehow got hold of a vivid conception of Yahweh's superiority over other gods. We do not know how Moses came upon this truth, yet all religious history testifies to the fact of the statement that Moses grasped the idea of Yahweh's holiness and majesty, and along with this truth came the insight into the needs of his own people. (1) As he reflected upon these two big staggering thoughts he was convinced that the two should be linked together. Then came the vision which made possible the deliverance of the Hebrews. There is no change in God's universe. Opportunity for training always comes along the ordinary paths of life, and such opportunities come to the man whose heart is right for the accompanying message. Moses was ready for both; it is the secret of his genius.

THE COVENANT AT SINAI

Once more we are confronted with a number of records varying in form and content. In the Exodus narrative we discover three different accounts of the event. The earliest credits Yahweh with the use of the east wind to blow the water back in order that the children of Israel may pass over the Red Sea. But, in the priestly version it is necessary for Yahweh to use a more supernatural element in order that his presence and majesty may be impressed upon the Israelites. Moses is commanded to wave his

(1) The general trend of religious history since the days of Moses - testify to this statement.

The first part of the report deals with the general situation of the country and the progress of the work. It is followed by a detailed account of the various projects and the results obtained. The report concludes with a summary of the work done and the prospects for the future.

Report of the Committee

The committee has the honor to acknowledge the receipt of the report of the various departments and to express its appreciation for the work done. It is pleased to note the progress made in the various projects and the results obtained. The committee believes that the work done during the year has been of great value and that the prospects for the future are bright.

magic rod out over the water and divide it (1).

The method of travel used by the Israelites is still used by caravans journeying across the wilderness. " The leader who goes in front bears aloft, on the end of a long pole, a brazier filled with smoking coals from which rises a column of smoke. In the clear light of the desert, this column of smoke can be seen by different members of the caravan, even though they may lag miles behind. Thus it is possible to determine at all times the position of the leader and the direction in which the caravan is moving. By night these glowing coals, held on high, accomplish the same end and make possible the long midnight journeys, which are often required in order to reach the distant springs." (2) The essential thing, however, is not the method of travel, interesting as it appears; neither is the phenomenon of parted waters, - rather it is the great truth which came out of the experience. We shall never know perhaps just what did take place, yet of one thing we are sure, - the deliverance confirmed the authority of Moses, and established forever the religion of Yahweh, a faith and trust in a God who sees those in distress, and who delivers all those who put their trust in Him.

In the ancient song of Deborah, recorded in Judges, Mount Sinai is associated with Mount Seir, in the field of Edom (5:4,5). This places Sinai in the east of Arabia rather than in the southern portion of the peninsula. All three narratives agree that the bright cloud which shrouded the mountain was caused by

(1) Exodus 14: 16b

(2) F. C. Kent: Heroes and Crises of Early Hebrew History. Vol.1 Scribners, 1908 page 182.

fire coming out of the mountain. This phenomenon was interpreted by the Hebrews as the appearance of the glory of Yahweh. His home was thought to be on the mountain top. He was a great God of storms and volcanic power, and his symbol was fire. The Greek poet Homer had something of this same conception of his God, Zeus. Semitic traditions claim Sinai was already a sacred mountain, and, to this "holy ground" in the eastern section of Arabia, Moses lead the people, and here a covenant was solemnized.

If Yahweh, as Moses conceived of him, had been known to the "fathers" in a covenant relationship and worshipped by them while in Egypt, a covenant relationship would not have been necessary now. Covenants were made with new gods, vows were made to old ones solemnized by a sacrificial feast. No nation would invent a story of enslavement in order to exalt its God! Therefore, Yahweh's revelation of himself at Sinai must be historical. Moses had definite reasons for leading the people across the barren desert to the eastern slope of Arabia. Here on the spot where God had talked to him, Moses presented his people to his God and thereby made Him the God of the collective tribes. And for this act the name of Moses is given first place in the history of religion. The method of worshipping Yahweh is no doubt of Kenite origin, yet Yahweh worship among the Kenites was no more ethical than the worship of their other gods.

The historicity of the person known in history as Moses is seldom questioned, for should it ever be proven that Moses was a myth it would be necessary to create a personality in order to

The first part of the report is devoted to a general survey of the situation in the country.

The second part contains a detailed description of the various districts and their resources.

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explain the unique religious history which developed out of his influence and experience. In Exodus 19:4,5, we read these words, and know that they must have been the experience of Moses, for they are the experience of all who bring themselves under the sway of "El Shaddai": "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if you will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." The presence of God must have been very real to Moses at all times. He was a true mystic. God supported him in his task of leading the people as the parent supports the young eaglet when attempting to fly. And when the invaders entered Canaan they were knit together with an esprit de corps, a common religion belief, which was nothing less than the work of a strong personality. Again we may say that his strong personality accounts in a large measure and in a dynamic way for the Hebrew people.

However, Moses' leadership of the people and the cause of Yahweh as God of Israel were not maintained without effort. Foreign gods came in again and again, and many were the times when the cause of Yahweh seemed lost. But Moses would not give up, rather in such times he challenged Yahweh, and said in substance, - If you are not big enough, if you are not powerful enough to save this people, - then You are not big enough to be my God.(1) Little

(1) Exodus 32:31-33 ; Numbers 14: 13-19

wonder that Moses found out God as a God who delivers. Revelation comes only to those whose minds are in tune with the Infinite, or who are trying sincerely to come into vital contact with Yahweh. Revelation lies at the bases of all progress whether in religion, or science. It is a feeling after God's laws with the consciousness that you are touching them. To such minds Yahweh finds great joy in revealing himself.

If the religion of Israel was of Kenitish origin and only borrowed by the Hebrew people we should need no Moses to account for its development. " The great merit of Moses lies in the fact of his connection of the religious idea with the moral life." (1) We trace the origin of the idea of monolatry to Moses; however, did the idea grow out of the conception Moses held of Yahweh; an idea that his God was different, jealous to an extreme degree, and a God able and likely to punish those who violated his laws? Or, did the idea grow out of his thought for his own people, that they were a superior race, superman; that they were chosen on the basis of their merits by an ethical God? It is probable that both factors had much to do with the development of the ideal. Moses did not teach Monotheism, but he laid a firm foundation for the belief.

When we study the prophets we discover that they held up a great ideal as something which the people have failed to reach. This they proclaim as the besetting sin of Israel. However they do not make use of a divinely given decalogue. The

(1) Kuonen: Religion of Israel Vol.1 page 282.

The first part of the report deals with the general situation of the country. It is a very interesting and informative study of the country's development. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is a valuable contribution to the study of the country's development.

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eighth century prophets question the rite of sacrifice. Jeremiah, declared that Yahweh " spake not unto the fathers, nor commanded them in the days that he brought them out of Egypt, concerning burnt offerings of sacrifice." (7:22) Amos, and Isaiah ask Israel who taught them to sacrifice. (1) According to these three prophets sacrifice was not a part of the covenant relationship with Yahweh. These prophets along with Hosea, and others hold the covenant relationship to be based upon conduct, backed by the character of Yahweh and the character of man. Israel never learned this lesson until Jesus came and demonstrated the truth of it. But Biblical scholars agree that Moses, to some degree at least, appropriated this ideal in his own life.

We must be careful here, however, or we shall place Moses above the eighth century prophets in his conception of Yahweh. In influence he did tower above them; in his conception of Yahweh he did not. Nevertheless he stands out above his own day and generation like the mountains above the foothills that are seen only because the mountains are behind them. To his people he possessed supernatural power. Israel could fight much better when Moses was near, with outstretched arms pleading for them. (Exodus 17:8-13) In some way Moses was able to impress his people with the fact that the great God whom he met in the wilderness was a storm God and one willing to use his marvelous power in the behalf of Israel. And, that this God, Yahweh, would keep his presence with them whither-so-ever they journeyed.(ex. 33:14) Such (1) Amos 5:25 Isaiah 1: 11-15.

a union with Yahweh was one of deliberate choice, since a covenant carries an obligation on both sides. This germ of moral and ethical religion found in Exodus, chapter nineteen, verse five, is the corner stone of the life of Christ. Moses gave the nucleus of this idea, but the elaboration, and development came from later editors. They, seeing the stupendous work of Moses in an age of wilderness wandering, and appreciating somewhat of the tremendous responsibility which rested upon him, rewrote the accounts of his life and work, hoping thereby to extend his life and influence and the religion of Yahweh, which is ever new, new with each generation.

Summary.

In gathering up the life and influence of Moses we find that it was the Rachel tribes who through their experience at Sinai and the influence of Moses gave character and direction to the religion of Yahweh. The great contribution of Moses lies in the fact that he was able to establish a covenant relationship between his people and his God which carried an ethical obligation. He was able to unite ethics and religion, religion and morality, and make Yahweh the Moral Will of the tribe. Last, it matters little where Moses received the name of Yahweh, for the important thing is what Moses was able to make that name mean in the minds of his people.

CHAPTER THREE

THE ENTRANCE INTO CANAAN. TRANSITION PERIOD.

THE NEW PROBLEM FOR ISRAEL.

In order to trace the growing conception of Yahweh through the transition period of the Judges, it will be necessary to first set forth briefly, yet clearly the conception of Yahweh held by Moses and bequeathed by him to the Israelites prior to their entrance into Canaan.

Tradition claims that Moses brought to his people in Egypt the "God of the fathers." This God had been called a "seeing God," and his followers felt that since he was a seeing God and could recognize his worshippers, he was also a hearer of prayer and a helper. But while the tribes were in Egypt this "God of the fathers" had been overshadowed and pushed into the background by the more materialistic gods of the land, so that when Moses came proclaiming him, few knew him, and Moses had to introduce him as a new God.

Yahweh had appeared to Moses amid appalling natural phenomena, and Moses symbolized his God as consuming fire. This terrible God mastered Moses, and overpowered him with emotions. Moses immediately resumed the leadership of the tribes in Egypt, and aided in their escape. It was he who established the idea of possessing the land of Canaan, and when we couple with this idea of a national home, the idea of a powerful God who is their God, we have laid the foundation for all later tradition and in fact for all religious history in the Old Testament.

THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

BY JOHN BURNET

IN TWO VOLUMES

LONDON: Printed by J. Streater, at the Sign of the Gun, in St. Dunstons Church-yard, 1680.

THE first of these two Volumes, contains the History of the Life and Reign of King Charles the First, from his Birth to his Execution. The second Volume, contains the History of the same King, from his Execution to the Restoration of King Charles the Second.

THE second of these two Volumes, contains the History of the same King, from his Execution to the Restoration of King Charles the Second.

After the Israelites had escaped from Egypt and had established themselves at the foot of Mount Sinai, the covenant with Yahweh was completed and the march resumed. When these nomadic tribes came into Canaan they were like a "howling mob" crying for the blood of their victim. The Canaanites were as superior to the Hebrews as the literati of Russia were superior to the peasant horde, as far as culture and civilization were concerned. The Canaanites were agriculturists. They were living a settled life. They lived in cities. They had a written language, crude to be sure, but the Hebrews did not have even a crude written language. The Canaanites were growers of wheat and grapes. They were also a very religious people, giving thanks for each new harvest. Their god was the God of harvest, therefore all their worship centered in the idea of fertility. They held great religious festivals, agricultural festivals, - Thanksgiving Days, Mardi Gras Carnivals. These festivals were conducted at certain high places where there were fixed altars. Here wine, women and song were a part of the worship service. There were no ennobling influences exercised on the morals of the community. Baal being considered as the life giving god, sexual vices were very common, - sacred prostitutes of both sexes were at each shrine, as members of the religious orders.

The festival days celebrated by the Hebrews prior to their entrance into Canaan were solemn occasions, - food was needed; or oppression was sore; death had come and was walking

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in their midst unmasked, - fear reigned, - these times called forth a solemn feast. How different the life in Canaan! The old wailing time for food came at the time of the Thanksgiving for a good harvest. This was indeed a land flowing with milk and honey! Mourning was turned into joy. Fear into adoration. Complaint and petition into praise and thanksgiving. Of course the Hebrews worshipped Baal the new Yahweh, giver of life - had he not given them this land? It was only natural that they should accept the Canaanitish conception of God as an advance over the stern conception of the desert. Thus there gradually grew in the minds of Israel a new idea of Yahweh, - an agricultural idea, Yahweh was a giver of life, - abundant life.

The old shrines where Yahweh-Baal was worshipped became the centers of worship for the Hebrews, and like the immigrant to America they soon forgot the past and took over the traditional history of the land as belonging to their race. Gradually the Hebrew accepted the Canaanites' names for their sacred shrines. The old rituals were in some instances taken over bodily by the victors, in others changed to meet the union of the two peoples. One of the most striking instances of taking-over sacred shrines by the Hebrews is recorded in Judges chapters seventeen and eighteen, - "at the foot of Mount Hebron the Jordan pours forth from a subterranean spring as a full-grown river." Such a phenomenon could only be explained by the ancients in terms of the supernatural. When the Hebrews conquered this section of Palestine they at once declared the spot sacred to Yahweh, and made a grandson of Moses the priest of the sanctuary (1) Along with (1) Judges: 18:30.

the shrine came the ritual used in the worship and as far as we are able to learn this ritual was not changed at all. Baal was given a new name, - Yahweh, and to this extent Yahweh had become the God of the land.

The shrine at Shechem was dedicated to the worship of a god known to the Canaanites as Baal-berith. When the Hebrew people came into the land they took over this sanctuary bodily and gave to it the traditional history sacred to the memory of their ancestor Abraham. Here, according to Hebrew tradition, Abraham is said to have passed some time under the oak of Moreh. (Gen.12:6). Another such tradition is found recorded in the eighteenth chapter of Genesis. Abraham has pitched his tent under the oaks of Mamre at the foot of Mount Hebron. A company of angels meet him here, - later the spot became sacred to their memory. Many Palestinian wells were held sacred by the Canaanites, these the Hebrews took over and gave to them their traditional history. Such a one is known as the sacred well of Abraham and Ablimelech.(Genesis:21). Thus the traditional stories of the patriarchs, known only in part by the Hebrews now became a permanent part of their past history and the shrines around which these stories clustered became sacred places to the newcomers.

However as time went on the victors were conquered by the vanquished. They did not drive the Canaanites out of the land. For the first few decades guerilla warfare raged centering around a big chief who acted as the captain or judge of his clan. Yet, before the civilization of Canaan Israel was helpless. She was accustomed to the lonely life on the desert

plains, but here in the land of milk and honey, she must learn how to appropriate the fat of the land. Her teachers were the hated Canaanites. Thus mutual relations were established and inter-marriage became common. In time Israel came out of her hiding places in the hill country and dwelt on the plains. She learned the arts and crafts of the Canaanites; learned to eat their food and drink their wine, but intellectually the conquered remained for a time the conquerors.

THE CULT OF YAHWEH THE RALLYING POINT IN TIME OF OPPRESSION.

This infusion of the Canaanitish conception of Yahweh-Baal did not come all at once. It was not until towards the end of the period of the Judges, just before the foundation of the kingdom that the Israelites were able to look upon themselves as conquerors of Canaan. The Leah tribes had entered the country from the south and had migrated north fighting their way. Later the Rachel tribes entered under the leadership of Joshua from the east and united with the Leah tribes under the Kadesh alliance. Then began the fight for possession of the land. There was no real organization until the close of the period, and for the most part the tribes fought their battles alone. Only the large battles called forth cooperation among the tribes and at such times the rallying point of a national feeling was around a common God. Deborah does not mention the two tribes Levi and Simeon, and very little is said about them in later chronological history, the theory being that by this time they had disappeared. (1)

(1) Montefiore: The Origin and Development of Religion of Israel. page-56

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Our source material is the Book of Judges. The picture given in the record is one of continuous conversion and backsliding. Yahweh is pictured as punishing the wayward tribes by permitting their enemies to give them a "spanking". "The whole apostasy and repentance are alike imaginary" also the idea of a judge with a jurisdiction over all Israel.(1) Moses had conceived of Yahweh as a God of war, as a great deliverer, so naturally Yahweh's representative would be a man after God's own heart. The greatest victories in life are not those that follow the roar of a cannon, nor the hurrah of the nationalist. Israel wrested the land away from the Canaanites far more surely by the slower process of absorption than by blood-shed. One reason given why the tribes of Gad, Asher, Dan, and Naphthali are spoken of as being the children of slave women, is because they joined the federation after the union of the Leah and Rachel tribes. " In all probability they were Amorite or Canaanite tribes living in Palestine.(2) There are ever so many references in the book of Joshua and in Judges covering this period which throw light upon the idea of absorption. The Jebusites dwelt in the city of Jerusalem," and the children of Judah could not drive them out." (Joshua 15:63) "And they drove not out the Canaanites that dwelt in Gezer: but the Canaanites dwelt in the midst of Ephraim"(16:10) "And Manasseh did not drive out the inhabitants of Bathshean and its towns, nor the inhabitants of Dor and its towns, nor the inhabitants of Ibleam; but the Canaanites would dwell in the land.

(1) Montefiore: The Origin and Development of Religion of Israel. page-56

(2) G. A. Barton: The Religion of Israel page-31

And it came to pass, when the Israelites waxed strong, that they put the Canaanites to taskwork, and did not utterly drive them out." (Judges: 1:27, 28)

It is logical to assume that all Semitic tribes had enough in common, - in language and custom, to make exchange possible. When we study the religion of Israel, we discover that the Hebrews borrowed ideas and customs from many races, also many forms of worship. There were no schools to make this possible. For example: altar services were quite unknown during the sojourn in Egypt, and the wandering in the wilderness. There are only a few records recording the use of an altar.(Exodus 18:12; 20:24-26) However, in later Israel most elaborate altars were used, and some three hundred years later, Solomon hired the most efficient workman he could find, skilled in the art of carving, to decorate his altar and the temple housing it.(II Chro.2:7)

When the religion of Canaan began to influence the newcomers, they built for themselves Yahweh altars. At these altars Yahweh was worshipped along side of the local Baal-god. In time Yahweh was spoken of as the Baal of the land.(1) "During the days of Saul and David" it was customary in the best circles to speak of Yahweh as Baal." (2) This dangerous practice was condemned by the prophets, for the infiltration of Canaanitish ideas and customs were never so complete as to obliterate the local Baal. However some scholars hold that Yahweh in taking

(1) A. C. Knudson: The Religious Teachings of the Old Testament. Abingdon Press - 1918 page-70

(2) Ibid.

Funding	The authors received no financial support for this work.
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over the local Baal worship lost his unity, and that what the prophets condemned was this multi-Yahweh.(1)

In the days of Gideon the traditions of Yahweh were nearly forgotten. Most of the old people who had fought so valiantly for the possession of the land were dead, and the new inhabitants had grown up in an entirely different environment. Gideon threw down the altars of Baal, and created enough public opinion, arguing that if Baal cared, why not let him defend himself. As in the days of Deborah the rally cry was "Come to the aid of Yahweh", so now Gideon is able to lead his people back to the more ethical ideals of Moses and save the day for the God of the Fathers.

The problem facing Gideon and other leaders during this period seems to have been one of character interpretation. The word baal means possession, and when this Canaanitish interpretation of God was applied to the Hebrew religion it retarded the development of the conception of Yahweh hundreds of years.(2) Yahweh became identified with the soil of Palestine to the extent that His people thought that they could not worship him else where. However, Yahweh did not own the inhabitants of Palestine in the same sense as he did the land. They felt free to divide their loyalty at the local shrine. It was this apostasy, the breaking of their end of the covenant relationship which the later prophets condemned. When things were going well, then " every man did that

(1) A. C. Knudson: The Religious Teachings of the O.T. footnote page-71

(2) J. Wellhausen: The History of the Hebrews. Eidenburgh 1885 page-238

(2) R. Kittle: The Scientific Study of the O.T. New York 1910 page-182

1. The first part of the report deals with the general situation of the country.

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which was right in his own eyes," but when trouble came, then they "cried unto Yahweh and he delivered them out of their trouble." However, with each crisis the tribes were coming closer together, being welded more and more into a national whole.

The idea of Yahweh being identified with the soil took such hold of the people that at one time a Syrian carted away two mule's loads of earth in order that he might be able to worship the God who had healed him. (II Kings 10:17) Years later a Hebrew poet wrote about the sorrow of heart when he and his people were torn away from the land of their God.

" By the rivers of Babylon,
- There we sat down, yea we wept,
When we remembered Zion.....
How can we sing Yahweh's songs
In a foreign land?" (Ps.137)

We have noted above that the festivals of Israel were changed from a serious nature to a joyous one. Sacrifice now became a vital part of the worship. In the desert food was too scarce to be offered to the gods, but there in this land of plenty the first fruits could be given to Yahweh-Baal for there was enough and to spare! There were sacred places everywhere reminding the inhabitants that this was their sacred duty and that the giver of the harvest expected his share. Gradually the covenant with Yahweh became an agricultural code of laws, and Cain brought the first fruit from the field for his offerings. Israel worshipped at the Canaanitish shrines in the closest possible manner using the Canaanitish ceremonies. The Feast of Weeks and many other Canaanitish feasts now became a part of the worship and ceremonies offered to Yahweh, the God who had brought them out of the house of bondage.

There were priests stationed at each of these many shrines who had inherited their position, and who were responsible for the daily service. When Israel took over the shrines and the traditions clustering around them, she also took over the priesthood. Later the family or descendants of Moses were called into this order and the whole work and function of the priesthood was attributed to the organizing ideal of Moses. In the seventeenth and eighteenth chapters of Judges we are given a glimpse of the unorganized condition of the priesthood. In Bethlehem-judah lived a young man with a venturesome trait in his makeup. He was not satisfied with the position offered him in his own town, so he" departed out of the city, out of Bethlehem-judah, to sojourn where he could find a place; and he came to the hill-country of Ephraim to the house of Micah, as he journeyed. And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Bethlehem-judah, and I go to sojourn where I may find a place. And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten pieces of silver by the year, and a suit of apparel, and thy victuals. So he went in and dwelt with him. (17:7-10) Later when the Danites were fighting their way north they came to the shrine where the young father-priest was offering the daily sacrifice. Not having a priest of their own they kidnapped the young father, and stole the images. And when Micah objected, Dan said unto him, " Let not thy voice be heard among us, lest angry fellows fall upon thee, and thou lose thy life, with the life of thy household." (18:1-26)

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One might then ask, Why did the religion of Yahweh finally triumph? The answer is not hard to find: Yahweh was known as a God who delivered his people from oppression. This belief gave victory in times of war. We must not suppose that the Canaanites were weaklings, willy-nilly people giving in to, or fleeing from, the face of this horde of mad nomads who had entered their land. No. They fought valiantly, - they fought to kill. But Canaan did not have an impregnable Chinese wall around her land. She could not keep the nomads out. In such times when the kings of Canaan united against Israel, and the sky grew dark and the rain began to fall - somehow it always fell into the faces of the enemy and upon the backs of the Israelites, who took this as evidence of the presence of their God. Believing then that Yahweh was with them fighting, they fought with an enthusiasm never before surpassed. When victory was won Yahweh received the credit.(1) Yahweh was a man of war, a war God. Oppression and sudden emergencies held the tribes together and gave triumph to the religion of Moses, - the worship of Yahweh, the God who delivers from oppression.

Child sacrifice prevailed to a very large extent among the Canaanites, but we have no evidence that the Hebrews practiced the rite to any great degree. It has been suggested that the Hebrew custom of giving the first born to Yahweh, was held as a sacrificial gift in the minds of the people, thus they never entered into the bloody rite of child murder.(2) Their idea of

(1) Judges 5 - story of Deborah's work. Chapters 7:13-19; 11-30-31 and elsewhere)

(2) K.Marti: The Religion of the Old Testament. New York 1906 page-80

THE HISTORY OF THE CITY OF BOSTON

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sacrifice was more of a communion between the sacrificer and the Deity than an appeasing of the ill will of the god. Love mingled with fear and gave rise to a real devotion. The triumph of the religion of the Israelites over the Canaanite religion rests on the essential character of the former. We may say that the conception of Yahweh taught by Moses to his contemporaries, and the experience at Mount Sinai were of such a character and influence that those more bloody, terrible rites practiced by the Canaanites in their religions were more or less repulsive to the Israelites.

Coming out of this border land of pre-historic history are two of the most beautiful stories in literature: The story of Hannah the wife of Elkanah, and the story of Ruth the Moabite maiden. Hannah was childless, - she was a reproach to her family, however, her husband loved her. Year after year, Hannah, appeared before the altar of Yahweh, to weep out her agony of soul in silent prayer." And the Lord heard her." The story is of value as history, as it gives us a glimpse of that deep devotional life which must have been quite common in Israel. Likewise the story of Ruth is of historic value as well as a literary classic. It is the story of a Hebrew lad marrying a foreign maiden. It is a story of a home where love reigned supreme. It is one of the stories dealing with the triumph of Yahweh over the gods of Canaan. Both stories come to us out of the dark ages of the Judges when " every man did that which was right in his own eyes." (1)

(1) The narrative as it appears in the book of Ruth dates from a much later date.

SUMMARY.

In attempting to sum up the advance made in the conception of Yahweh during the period of the Judges, we are not surprised to find that the ideals of Moses were misunderstood by his contemporaries and successors. Moses did not train a leadership, rather he aimed to train a nation. Since God cannot work faster than man is able and willing to cooperate, it is not that so many of the heathen rites crept into the religion of Israel as taught by Moses that is of keenest interest, rather it is the fact that the religion survived at all. We have seen that Israel took all that Baal offered of good and gave it to Yahweh, even the name and that the Canaanitish people were also absorbed. Both people and religion were taken over by Israel and in time purified and refined by the ethical conception of Yahweh. It is impossible to trace the fusion of the two religions with accuracy. The important thing, however, is the result of the union.

The political changes are much easier to trace.

1. Israel now became an agricultural people.
2. She became a settled race.
3. Israel made alliances, treaties, and intermarried with the people of the land.
4. She learned their arts. She ate their kind of food. She sucked their physical strength from them and made it her own. She also copied their idea of government, and in due time asked for a king to rule over her.

In the realm of religion there are also outstanding changes which may be enumerated. The first is the fact that the religion of Israel became a joyous religion. The second, that Yahweh, the war God who delivered in time of oppression was also a Giver of good gifts, a God of abundant life. The third, that the change in territory brought with it a change in attitude toward life. Yahweh became in time a fixity of the soil of Palestine. He possessed the land of Canaan. The fourth, permanent altars were erected to his worship, and a permanent priesthood was given him. Israel absorbed all that Canaan had to offer of value and gave it to Yahweh, the God who delivered them from bondage, and gave them the land of Canaan.

CHAPTER FOUR

THE ORIGIN NATURE AND VALUE OF PRE-LITERARY PROPHECY.

THE ORIGIN

All historical movements have a beginning, however, obscure, a development, a golden-age, followed by a decline and death. The history of civilization is the history of great cycles. The same identical trend of thinking and movement may die out, and as in the case of Old Testament prophecy become extinct, but other agencies come in and fill the vacancy so that civilization goes on, shuttle fashion, forward and backward, but ever upward toward the Ideal Pattern set by the Weaver of the loom.

Religion is a universal phenomenon. The study of human nature gives abundant proof that man is normally religious. Yet it is impossible to go back in history to a time when man was in the process of becoming religious.

Since history cannot help us, we turn to psychology. Religion is something more than an instinct; it is surely something more than a complex; for it is in the very bases of human nature. The theory of evolution presents a method of development, and little doubt, on accurate one. For there must have been "conscious mind" struggling for freedom, struggling upward through all the processes and stages of development from soil to soul. God worked in matter, but was not and is not, exhausted by matter. Man has passed through countless aeons of time coming to the place where he can appreciate the guidance of a moral God. When we study this

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development of the human mind historically we discover that at no time in history was man furnished with a full set of ideas on any subject.

The religious leaders of antiquity sought in numerous ways to find the will and purpose of the gods. This intense effort on the part of man gave rise to the belief that the gods were trying to make their wishes known to man, and when man did not discover the god's will and follow it he was overtaken with disaster. The method of determining the will of the gods may be classified in two ways: The external method, the method of observing passing phenomena and interpreting them as having religious significance. Definite means were also used to discover the god's will. And, the internal method, the method of divine revelation.

The External Method.

The prophet standing passively watching the birds wind their way across a trackless sky, or from some advantage point beholding the Mighty One collecting the fleeting clouds of the sky and reenforcing them with new power and driving energy, sending them down over the hills and the plains, with the command to destroy all opposing forces, would see in such phenomena the will of the gods and would interpret them as such. Often the startled cry of fear from a bird, heard in the distance, or the lonesome, mournful call of the night hawk would suggest the answer to a life problem.

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In II Samuel 5:24 the high winds are the voices of Yahweh speaking a command to his army of Hebrew followers. In Amos 8:9 an eclipse is interpreted as the "terrible Day of the Lord." Likewise the appearance of a comet, and the changing position of the stars held religious significance for the man of vision. When these ways, and many others that might be cited, failed, the prophet tried to manipulate certain elements in the worship of the gods, or of Yahweh, which were believed to contain religious values, and which if the proper magical formula were followed would reveal the will and purpose of the deity. For example the entrails of animals used in the sacrifice were studied with great reverence. Some critics hold that the Hebrew priests practiced the study of the liver as did the priests of neighbouring countries. There is, however, little evidence in the Bible strengthening this position. The great library of King Ashurbanipal of Assyria contained many thousand interpretations of the will of the gods gleaned from the study of their sacrificial animal's entrails. While there is evidence that the Hebrew prophet interpreted passing phenomena as revealing the mind of Yahweh, there is no evidence showing that the Hebrew mind considered the sacrifice from any other point of view than that of communion with Yahweh, and as a propitiatory act releasing them from the burden of sins. There is however reference to the magic cup, a method used in Egypt and elsewhere to discover the will of the local god. (1) The most common

(1) Genesis 44:5, 15.

method used in Israel was the casting of the sacred lot. Once we are told that the fate of Jerusalem lay in the result of a falling arrow. (1) Some of the methods used are quite unintelligible to us today. One wonders whether or not the oujia board was known in ancient Israel!

THE INTERNAL METHOD

The internal methods deal more with the practical side of divine revelation, that is, the prophet believed himself possessed of the god, or of Yahweh. The power of the Deity came upon the prophet possessing him, inspiring him, living in him, until he could say: It is no longer I that live but God dwelleth in me, and the words that I speak are the words of the Lord. In the mind of the prophet there was a clear distinction between his words and the words of Yahweh. Amos and Jeremiah and several other Old Testament prophets testify to the fact that the inner urge which compelled them to speak forth in the name of Yahweh was irresistible, there was no escape. Jonah tried to run away from the presence of Yahweh only to discover that he could not hide from the eyes of the Lord. The God filled man - "the enthusiast" - was not confined to the Hebrew people alone, he belonged to all ancient peoples. The common ground in all religious prophecy whether Jewish, Christian, or heathn lies in the belief that the Deity possessed and spoke through his messenger. But when this has been said the common ground has been exhausted, for the differences are so great as to overshadow other likenesses. The question now centers around the nature and character of the God giving the message. Another difference is

(1) Ezekiel 21:12, 22.

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seen in the conduct of the prophets. The Hebrew prophets did not lose consciousness as was common among the Canaanitish prophets. We do have the story of the ecstasy of King Saul, and the account of Elisha using artificial stimuli to work himself up into an ecstasy where he could prophecy on a subject he was not interested in.(1) But such accounts are rare.

But just how man first came to conceive of God must remain a matter of speculation. " All analogy favors the idea that primitive revelation was such a manifestation of God when man was created as would be sufficient to maintain a true revelation with Him, that at the Creation man had an immediate capacity, however immature, of entering into fellowship with God; and with this religious endowment we may assume a measure of Divine revelation sufficient to enable man to worship in an elementary way, and keep true to God. No man is able to prove this, but there is no reason to deny its possibility or probability. Without some such assumption, all idea of revelation vanishes, and religion is resolved into merely human conceptions of God" (2)

Definition of the term PROPHET

The popular definition of the term "prophet" is " one who predicts the future." A more accurate definition may be given as "one who sees. A seer. A forth-teller" . One who speaks for God, or for the gods, he may be to some extent a fore-teller of coming events. He is the mouth-piece of the God worshipped. Thus

(1) I Samuel 10: 1-13; II Kings 3:13-20

(2) Shailer Mathews H.B.D. Article, Revelation, Vol.1 page-796

we see that the basis of prophecy lies in the innate nature of man, in an inborn urge to reach out toward, and if perchance feel after some kind of a being held to be supernatural in character. Old Testament prophecy has little value if it does not lie in the fact of a great personality who stood out in each political, social and moral stage of the nation and tried to point the direction in which his people should go. A great critical situation calls forth a great leader quite as much as a great leader calls forth a great decision.

THE CHARACTER AND WORK OF THE EARLY PROPHETS.

During the early period of prophecy the individual was not considered. True, the seer in the days of the clan, and small tribe, seems to have had the private and temporal wants of the individual in mind, but our records of these days are so colored by tradition, and glorified by idealization, that it is not logical to carry the theory too far. As late as the days of Amos no thought of the fate of the individual was given a place in prophecy. Amos had no message for the individual, whether in this world or in the next, only as the individual was a unit in the nation.(1) The prophets of Israel were politicians and religionists. They believed thoroughly in a social salvation. They fostered the life of the nation and the belief in one God who had chosen his people Israel to be a peculiar people. However, when in the course of events the political life of the nation became a stumbling block in the development of the religious life of the people the prophet did not hesitate to take steps leading to the over-throw of the existing government, - as seen in the action of Elisha when he

(1) H.P.Smith: The Religion of Israel New York 1925
page-138

Year	Population	Population	Population
1990	100	100	100
2000	100	100	100
2010	100	100	100
2020	100	100	100
2030	100	100	100
2040	100	100	100
2050	100	100	100
2060	100	100	100
2070	100	100	100
2080	100	100	100
2090	100	100	100
2100	100	100	100

anointed Jehu king of Israel, and laid the plot for the murder of two kings, - Ahab, king of Israel, and Benhadad, king of Syria. But as we trace the developing mind of the Hebrew people we find that later the character of the prophets had risen above murder plots and international intrigues, "with malice aforethought" - risen to a plain where moral love, and moral justice, were one in a God of righteousness.

Later prophets refer to Moses as the first prophet. Hosea calls Moses "the prophet" who called Israel out of Egypt. Amos refers to prophets in the days of the exodus. We know practically nothing of the prophetic movement in the days of Moses. The influence of Moses upon his day and generation is best seen through the outgrowth of the institutions which he is said to have established. His chief contribution to the religious life of Israel lies in the fact that he organized the heterogeneous tribes of Israel into something of a unity which had in it the foundation of national life, and he gave to this unity the idea for practical monotheism. (1) Religion can only be experienced in the innermost depths of one's personality. Because Moses was able to come into close vital contact with his God, in a time when few were able mentally to commune with one God, his life appears as the pioneer of those men whom we call the spiritual leaders of Israel, namely - the prophets.

After the death of Moses the Israelites of the exodus under the leadership of Joshua, began to make their way into Canaan. This conquest continued until the time of David. During the three

[illegible]

hundred years following the death of Joshua to the establishment of the monarchy, the tribes were ruled by judges, - tribal leaders who, by means of their military ability, became the overseers of a small territory. Throughout this long period of history only two generations mention prophets. Judges 4:4 records the name of a woman, - Deborah, who received the title of prophetess, and in chapter 6:8, there is an account of an unnamed prophet. Deborah linked the national struggle for political freedom up to a religious ideal and called the tribes together around the common idea of God. The unnamed prophet connected the lack of freedom with apostasy, thus setting forth the teaching that prosperity and piety were synonymous terms.

But the " children of Israel did evil in the sight of Yahweh and served the Baals and Ashtoreths." The illiterate members of the Israelitic community never grasped clearly the difference between the pagan Canaanitish worship and the worship of Yahweh. In time Baal came to be identified with Yahweh rather than co-existing beside him. " Yahweh could be addressed as Baal without relinquishing his own proper and peculiar name." (1) The Canaanite religion played an important part in the struggle for the possession of the country. It was not rooted out any more than the people, but was taken over by the conquerors. The intrinsic value coming out of this infiltration of Canaanitish ideas into the austere conception of Yahweh held during the desert days was the prophetic spirit. (2)

(1) Montefiore: The Origin of the Hebrew Religion, page-32

(2) Montefiore rejects the theory of Professor Breasted, that prophecy is of Egyptian origin. He holds the prophetic movement to be the outgrowth of this infiltration of Canaanitish ideas into the religion of Israel. The Egypto-Hebrew mind was conservative. The Canaanitish-Hebrew mind was much more liberal, more easily influenced by emotion, by ideals.....ibid. - 71-72

Near the close of the period of the Judges, in the days of Samuel, the people had discovered through experience that only in close cooperation, and national organization could they hope to retain their individuality. Canaan was conquering them, they were being absorbed. The hour called for a strong military leader. The people asked for a king. During these days we are introduced to a school of prophets, an organization of patriotic enthusiasts connected with the local shrines at Bethel and Gilgal. The chief object of this organization was to create a national patriotism, and the final organization of the tribes into a national unit was the success of this endeavor. Their method was not unlike the modern dervish of India, and even during the days when they were counted among the leaders of Israel they were not held in high regard.(1) From this period on, and throughout all the remaining Hebrew history the "sons of the prophets" are connected with, on the one hand the great leaders in politics, the court life of the nation, and on the other with the religious leaders, such as Samuel, Elijah, and Elisha, and others. Amos refused to be identified with them, and those following gave them the name of "false prophets." They had become professional in their attitude and no longer stood for the highest and best in the religion of Yahweh.

" When once a name has become prominent in a nation it tends by the law of human nature, to gather to itself all the appropriate stories known." (2) Such is true of the life and work of Samuel. With divine insight he appreciated the situation of his country, and realized that the moment had arrived for the establish-

(1) I Samuel 10: 12.

(2) G. A. Barton: The Religion of Israel Macmillan 1918
page-31

The first part of the report deals with the general situation of the country and the progress of the work. It is followed by a detailed account of the various projects and the results achieved. The report concludes with a summary of the work done and the prospects for the future.

The second part of the report deals with the financial situation of the country and the progress of the work. It is followed by a detailed account of the various projects and the results achieved. The report concludes with a summary of the work done and the prospects for the future.

The third part of the report deals with the social situation of the country and the progress of the work. It is followed by a detailed account of the various projects and the results achieved. The report concludes with a summary of the work done and the prospects for the future.

The fourth part of the report deals with the economic situation of the country and the progress of the work. It is followed by a detailed account of the various projects and the results achieved. The report concludes with a summary of the work done and the prospects for the future.

The fifth part of the report deals with the political situation of the country and the progress of the work. It is followed by a detailed account of the various projects and the results achieved. The report concludes with a summary of the work done and the prospects for the future.

The sixth part of the report deals with the cultural situation of the country and the progress of the work. It is followed by a detailed account of the various projects and the results achieved. The report concludes with a summary of the work done and the prospects for the future.

The seventh part of the report deals with the educational situation of the country and the progress of the work. It is followed by a detailed account of the various projects and the results achieved. The report concludes with a summary of the work done and the prospects for the future.

The eighth part of the report deals with the health situation of the country and the progress of the work. It is followed by a detailed account of the various projects and the results achieved. The report concludes with a summary of the work done and the prospects for the future.

The ninth part of the report deals with the environment situation of the country and the progress of the work. It is followed by a detailed account of the various projects and the results achieved. The report concludes with a summary of the work done and the prospects for the future.

The tenth part of the report deals with the foreign relations of the country and the progress of the work. It is followed by a detailed account of the various projects and the results achieved. The report concludes with a summary of the work done and the prospects for the future.

ment of a united Israel. He utilized the influence of the Canaanitish school of the prophets and made it a Hebrew organization, and through the cooperation of these enthusiastic patriots inculcated a like spirit into the young man Saul whom he crowned the first king of the united Israel. After the coronation of Saul the war with the Philistines began in earnest; and, the teachers of the prophetic college continued to send out political agitators who went about from shrine to shrine on their mission of propaganda.

During the reign of King David, the prophets united themselves with his court. It is to the credit of David that he gathered around him men of vision and insight, men who were the religious and political leaders of his day. Nathan, the religionist, faced the king and made him square his life morally with a higher standard of social ethics than he had been practicing. Nathan, the political agitator, took an active part in seating Solomon on the throne. Gad, "David's seer" according to the record in I Chronicles 21:9, is credited with having announced the Divine condemnation on the royal census. Just what connection these two men bore to the prophetic association we cannot discover. Ahijah, one of the few prophets who dared to appear openly during the glamorous reign of King Solomon, is credited as being the instigator of the plot for the disruption of the kingdom. (I Kings 11:25-40) We meet him again in his old age, blind and feeble, but as fearless as ever. Without fear or favor, he announced to the wife of Jeroboam the fatal message concerning the fate of the royal family. (I Kings 14:1-18) The

The Commission on the Status of Women, established in 1946, was the first of its kind. It was created by the Economic and Social Council of the United Nations to promote gender equality and the status of women. The Commission has been instrumental in the development of international instruments, such as the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), which was adopted in 1979. The Commission also plays a key role in monitoring and reporting on the implementation of these instruments.

The Commission on the Status of Women has a long history of work. It was established in 1946, and since then it has held numerous sessions, each with a specific theme. The Commission's work is based on the principle of equality between men and women. It has developed a wide range of recommendations and resolutions, which have been adopted by the United Nations General Assembly. The Commission also provides technical assistance and advice to governments, and it organizes various activities, such as seminars and workshops, to promote gender equality. The Commission's work is essential for the achievement of the Sustainable Development Goals, which include gender equality as one of the key targets. The Commission continues to play a vital role in the promotion of gender equality and the status of women around the world.

ages prophet's attitude had changed toward the worship in Israel. The full significance of the condition is difficult to decipher since the account was compiled by a historian from the southern kingdom, many years later.

In Judea the prophet Shemaiah, living during the time of the war of the Rebellion, vetoed the war plans of Rehoboam, and boldly stated that Yahweh had planned two kingdoms. So great was the influence of this "man of God" that at his word, or rather at the word of Yahweh spoken through his representative, Rehoboam reluctantly permitted the north to secede and establish a new kingdom! (I Kings 12:21-24) In the sixteenth chapter of I Kings (vl-4) we read of the work of Jehu, son of Hanani, a prophet, who may be classified under the common title, along with the other prophets of the period, as an ardent religio-political agitator.

ELIJAH AND ELISHA, AND THEIR CONTEMPORARIES.

We are now confronted with a series of stories centering around a great religious figure who made his appearance as abruptly as if a huge curtain had suddenly been lifted and this actor had been permitted to make his entrance upon life's stage full grown. We know that Elijah must have had a father and a mother. However, we are told that he never died, that his ability, his fearless courage, his forceful personality, his keen insight into the life of the nation was of such importance that God sent his fiery chariot down after him, and took him to heaven to be with him. (II Kings; 2: 1-18) We know that since time began men who have been able to impress their personality upon their day and gener-

ation have become after their death, the subject of folklore, songs, and legendary stories. The achievements of Elijah, and his assistant Elisha, are examples of this rule. The record of a persecution of the prophets under the supervision and personal influence of Queen Jezebel, may be the reason for the abrupt introduction of Elijah. (I Kings 18:13)

During the days of Elijah and Elisha there were three Yahweh-Baal cults in Israel. The agricultural Yahweh-Baal cult: To this God the people looked for a good harvest of wheat and grapes. His worship was on the hills over-looking the grape and grain-fields. The commercial Yahweh-Baal cult: The state worship of Tyre. The ideals held by the king of Tyre were close kin to those held by King Solomon during his reign. In the city of Sidon a huge bronze altar had been erected around which centered a luxurious ritual. It was this worship which the queen had introduced into Samaria. The third Yahweh-Baal cult was the simple worship of the wilderness. Elijah was its champion.(1)

In Elijah's bold opposition to the king we see the beginning of that social and religious ferment which went on for centuries and which later called forth those great eighth century prophets. In the political and religious zeal of the prophets we behold the crude beginnings of that higher plain of ethical and moral conception of Yahweh which led the religion of Israel forward to its goal in Jesus.

(1) G. A. Barton: The Religion of Israel. Macmillan 1918
page 87

The biographical history of Elisha is comprised of short narratives describing particular incidents in his life. It is quite impossible, from the material given, to piece out any consistent system of ethical ideals which the prophet might have held. At one time he curses little children for laughing at him, (II Kings 2:23,24) and again he forbids the king of Israel to slay the Syrians who, smitten with sudden blindness, had followed him into Samaria. (II Kings 6:8-23). Another prophet made his appearance during the reign of Ahab, namely, -- Micaiah. (I Kings 1-36) He is a rugged character and has much in common with Elijah and Elisha. He opposed the king's policy boldly and the king frankly admitted that he hated him.

During the victorious reign of Jeroboam II a nationalistic prophet acted in the capacity of right hand man to the king, namely, Jonah, the son of Amittai. (II Kings 14:25). We are able to read much in this one lone verse: " He restored the border of Israel by the word of Yahweh, the God of Israel, which he spake by his servant Jonah, the son of Amittai, the prophet." It is more than passing interest that while this prophet got his name on the first page of the national history of Israel for being patriotic, and progressive, Amos, who was a contemporary prophet is not mentioned, - neither is Hosea, Isaiah nor Micah, and all four were living and preaching.

Very early the prophets recognized that the intrinsic value of their message, as far as their nation was concerned, depended entirely upon the way in which it was received. It is quite

the first part of the year, the general impression was that the
country was in a state of confusion and that the government was
unable to maintain order. The situation was particularly serious in
the north, where the rebels had taken control of the capital and
were engaged in a campaign of terror against the population.

The government, however, was determined to resist the rebels and
to restore order to the country. It had received support from
the United States and other friendly powers, and it was confident
that it would be able to defeat the rebels in the near future.
The situation in the north, however, was still very serious, and
the government was unable to take any effective action against the
rebels.

The government was also unable to take any effective action against
the rebels in the south, where they had also taken control of the
capital and were engaged in a campaign of terror against the
population. The situation in the south was particularly serious,
and the government was unable to take any effective action against
the rebels.

The government was also unable to take any effective action against
the rebels in the east, where they had also taken control of the
capital and were engaged in a campaign of terror against the
population. The situation in the east was particularly serious,
and the government was unable to take any effective action against
the rebels.

The government was also unable to take any effective action against
the rebels in the west, where they had also taken control of the
capital and were engaged in a campaign of terror against the
population. The situation in the west was particularly serious,
and the government was unable to take any effective action against
the rebels.

impossible for us to clearly understand the tests which separated the false from the true. Try as we will to orient ourselves we read our own standards into the records. In that day everything was referred back to Yahweh. God was the author of the lying spirit operating in the consciousness of the so-called false prophets. These men were nationalistic preachers who delivered smooth messages of "all is well with the world." (I Kings 22:22) They taught that prosperity was an indication of piety. They could not hear, or rather would not hear, the cries of the widow and the orphan who had been robbed of their heritage. They taught that God was well pleased with elaborate sacrifices, and full ritualistic services. They could not see that such a conception of Yahweh involved the character of their God. Even the true prophets of this period did not teach a life after death

"For in death there is no remembrance of thee:
In Sheol who shall give thee thanks?

- Psalm 6:5.

This life was the only place where Yahweh could be praised, and this life was the only life where punishment and rewards could be meted out. Not until the time of the eighth century was this conception of Yahweh, and his worship and praise changed, or enlarged.

The true prophet did not preach from a set text, he spake out of his experience with Yahweh. He did **not** lean on any other authority than the insight into the truth of the message he was delivering. Thus we see that meditation and inspiration are the basic

elements in prophecy, and the ground out of which the individual as a person, separate from the things which he possessed, grew. For it belongs to the notion of prophecy, of true revelation that Yahweh came into vital union and communion with the individual. The preliterate prophets laid the foundation for the religious education of the individual apart from his environment.

However, from the very earliest records we learn that the seers were consulted on common matters of daily life. Saul went to Samuel to find out where his father's asses were. The queen went to Ahijah to learn the health of her son (I Kings 14: 1-20) One prophet was a court reporter (I Chro. 29:29). While the Homeric swift-footed messenger, preached winged words to the individuals of his country. But the main function of the prophet in every age was teaching, and the moral code was the main text book. They taught fearlessly from the beginning that punishment followed disobedience.

The pre-literate prophets contributed mysticism as a lasting value in religion. This merging of the individual into the Godhead and the all absorption therein gave rise to a powerful element in religion. Wherever it was able to slough off the emotional, ecstatic, primitive element, it achieved the highest religious values, and gave birth to powerful ideas, and great personalities. But at no time was the prophet an innovation in religion. Like the huge tree that has its roots down into the dark unknown passages of the earth, so the prophetic man has a history untraceable, rooted in the past. And the message of the true "man of God" has ever been such words which would find an echo in the consciousness of his hearers.

SUMMARY.

In closing let us sum up the conception of Yahweh which we have seen develop during this period. During the days of Moses Yahweh was considered as one God among many. Moses gave the idea for practical monotheism, but the people did not understand it for several hundreds of years later. During the days of the Judges, the dark, bloody days of the transition the two prophets mentioned in the records link Yahweh up to the national struggle for freedom, and teach that He will leave his home in Sinai and become the God of Canaan, if the people will follow him only. Prosperity and piety become one in the minds of the people. Transition is a time of struggle for progress, a giving up of the old, holding on only to that which is good out of the old, and a taking on of the new, uniting it to the salvaged, thus forming a new ideal. Yahweh grew in might and power, and became more of a loving, life giving God, than he had been thought to be in the desert days.

During the formation of the kingdom, - the union of the tribes around a common leader, - the new prophetic movement in Israel took shape and became a permanent part of the nation. These first prophets were political agitators. Yahweh was only a national God, the individual worshipped Baals. In time we found the character of the prophet had changed, he was no longer an emotionalist primarily, God could now use his sober senses. We found that Nathan faced a king with his moral ideal anchored in religion. However the conception of Yahweh had not changed much,

he was still the God of the Hebrews, and other nations had their own gods. Henotheism was the prevailing belief. Even the great character of Elijah did not change this idea. True, he put more emphasis upon the moral character of Yahweh, but he has nothing to say about the worship of other gods outside of Israel. Even down to the days of Jeroboam II, this idea or conception of Yahweh is in vogue. Yahweh belonged to the Hebrew people, he was not especially interested in the affairs of other nations only as the other nations bothered his chosen people! It was this idea that the eighth century prophets had to combat, and they gave themselves to the task with a vigilance that has no parallel in religious history. Up to this time not one of the prophets had conceived of the idea that Yahweh might punish Israel, that if Israel disobeyed, Yahweh might cast her off and select another people. And, yet, the reason why the ten tribes were lost is fundamentally this: The individual was lost in the kingdom, and when the kingdom failed all was gone, there was no Yahweh, no sacrifice, no hope. But moral values are never lost, and the contributions of the pre-literary prophets were as "a ravaging fire which kindleth a boundless forest on a mountain peak, and the blaze is seen from afar." (1), even so the light given by these men in a non-literary age grew and burned into the consciousness of the Hebrew people until it had fired those literary men of the period following.

(1) Homer's Iliad.

CHAPTER FIVE

The Eighth Century Prophets, and Jeremiah. The Political Condition In Israel

In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and he reigned forty and one years. And he did that which was evil in the sight of Jehovah: he departed not from all the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin. He restored the border of Israel from the entrance of Hamath unto the sea of the Arabah according to the word of Jehovah, the God of Israel, which he spake by his servant Jonah the son of Amittai, the prophet, who was of Gath-hepher. For Jehovah saw the affliction of Israel, that it was very bitter; for there was none shut up nor left at large, neither was there any help for Israel. And Jehovah said not that he would blot out the name of Israel from under Heaven; but he saved them by the hand of Jeroboam the son of Joash.(1)

This bit of Hebrew history is quite sufficient to give one a bird's eye view of the state of things when the prophetic movement took on new life. For many years previous the northern kingdom had been in warfare with Judah. As Israel's resources began to fail, anarchy and all manner of social sins and vices came in - Bolshevism gained the upper hand, and kings and princes were assassinated - oftentimes while in a drunken debauch. Judah appealed to Syria for aid, and thus transferred the war with Judah to a series

(1) II Kings 14: 23-27

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of wars with Syria over the payment of tribute. Both countries were weakened, leaving the door open for the coming of the Assyrians.

During the long victorious dynasty of Omri," the David of the northern kingdom" the capital was moved to the hill city of Samaria. Much pomp and ceremony came to be a part of the court life, and the more simple ways of Jeroboam I were forgotten. Omri, himself, made treaties and alliances with surrounding nations, thus bringing Israel up into a commanding position as a world power. This dynasty shook off the yoke of Syria for the time being, and dealed the peace with an interchange of ideas which was carried to the extent of naming streets in Samaria after the leading cities in Syria, and also renaming one of the principal thoroughfares in Damascus - Samaria Avenue! (1)

Then came the reaction lead of Elisha. Elisha being an ultra-conservative, could not see anything good in liberalism. He believed that the only way to keep the religion of Yahweh pure was to keep Israel from making foreign alliances. Stay on the west side of the Atlantic! Elisha instigated a number of murder plots, and overthrew the dynasty of Omri. This outburst of reaction gave the Bolshevikiies a new hold and again anarchy was the ruler. Jehu became king of Israel, but his kingdom having been founded upon a murder plot deteriorated religiously, as well as commercially, and politically. The people became dissatisfied with their rulers and yielded to the influence of the foreign religions much as in the years past.

(1) I Kings 20: 34.

In 842, according to the black obelisk of Shalmaneser II, Jehu together with the Tyrians and the Sidonians, paid tribute to the Assyrians. Damascus survived the invasion of the Assyrians and under the leadership of King Hazael recovered much of her strength and leadership and again took up her old quarrel with Israel. About 839 Israel reached her lowest ebb. The new king in Damascus was aggressive and ambitious, - the moral forefather of Attila who later sacked Rome. He took no prisoners. Women and children were pitilessly slain, or sold into slavery. A vivid picture of the Syrian method of warfare is recorded in II Kings 6:4 - 7:17. Samaria is besieged, surrounded and held prisoner awaiting death by starvation. Women slay their helpless children and eat them. Ever so many of the inhabitants go crazy and go staggering and prowling about the city. Ghastly sights! Unearthly sounds! King Hazael did not depart from this terrible method of warfare, he rather forwarded its brutalities and atrocities.

But when Jeroboam II came to the throne, Syria was having trouble on the northern border far away from Israel. This gave the new king an opportunity to make a name for himself and to restore the border to the traditional boundary of the palmy days of King David. To the great mass of Israelites national prosperity could mean but one thing: the love and protection of their God, Yahweh, who had heard their bitter wailing, and had given them victory. The ancestral rites were observed with great pomp and ceremony. Many of the celebrations were far

The Commission on the Status of Women, established in 1946, was the first of its kind. It was created by the Economic and Social Council of the United Nations to promote gender equality and the status of women. The Commission has been instrumental in the development of international instruments, such as the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), and in the promotion of women's rights and equality. The Commission's work has been guided by the principle of equality between men and women, and it has been a key player in the advancement of women's rights and equality.

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more heathen or of Canaanitish origin than belonging to the worship of Yahweh. The Mosaic ideals were looked upon as traditional "blue laws" to be remembered on certain days, but not wholly observed on any day. Yahweh was well pleased with the offerings brought into the sanctuary, why bother visiting the widow and remembering the orphan!

Far to the east the Assyrians were gathering their forces together for a westward expedition into Egypt. The Kingdom of Israel stood in the way, treaties were mere "scraps of paper," Egypt must be reached! But the national glamour and prosperity blinded the eyes of the Israelites to all apparent dangers within and without. "God is in his heaven, all's well with Israel, why worry? sang the prophet Jonah.

The Social And Religious Condition.

In the early days of Israel each family lived upon its own inherited estate. There was little marked difference between peasant and prince. But Syrian invasions, and civil wars had deprived many families of their economic independence, reducing them to servitude, - for slavery had become the legal punishment for non-payment of debts. Then, too, the many revolutions had brought into power a military class of rulers and leaders who had been trained under the brutalizing influences of the Aramean wars. The long and victorious reign of Jeroboam II brought wealth and prosperity to the nobility of

Israel, who were friends of the ruling house, but only greater bondage and heavier taxes to the already poverty-stricken masses. The court officials became more greedy in their craftiness. Legalized robbery was openly practised on every hand. In the courts the verdict was always given to the man who could pay the largest bribe. The middle class gradually disappeared, and society became stratified. Jeroboam II, being a victorious king, soon became an oriental despot in method, and patterned his kingdom largely after the glittering reign of Solomon. He, too, had a craze for palaces and pleasant gardens.

However, through all this luxury and high life the sanctuaries were faithfully attended, the people believing that Yahweh was well pleased with the nation since he had given peace and prosperity. But the great religious festivals were merely signals for a new debauch. Drunkenness and immorality in the name of religion were "practised under every green tree" according to the report of the prophets. The time called for a great moral leader, such as could shake the scales from the eyes of the blind rulers, and open their hard hearts to the cry of the needy. Into this political, social, and religious atmosphere Amos came with a new and startling conception of Yahweh which was many times larger and greater than had been conceived and stated by the nationalistic prophet Jonah the son of Amittai.

Amos The Man.

Amos described himself as a shepherd, and a dresser of sycamore trees. His home was in Tekoa, twelve miles south of Jerusalem, and twenty-two from Bethel (1) The Country surrounding

(1) Charles Foster Kent's standardized S.S. Maps.

Tekoa is rugged gray limestone hills, barren and rocky which extend on to the Dead Sea. This bleak country with its thin soil made life a struggle, and proved a fitting school for a thinker like Amos. Solitude calls out the best in men of iron. However, railsplitting in a wilderness, or tending sheep on the side of rocky hills amid dangers, will not develop men of iron, unless there be plenty of the raw material to begin with.

It would seem from his knowledge of the existing condition in the neighboring countries that Amos had traveled widely. The mental poise of the man is wonderful - he is so modern - so much more of a realist than of an idealist. He calls sins by their right names and is unabashed in doing so. It was probably in the autumn, the time of the Thanksgiving Day festival, that Amos appeared at Bethel. Here was gathered the rich and vain of the nation to celebrate the national peace and harvest jubilee. Into this music and revelry came the sound of a funeral dirge. Was the man crazy! They would hear what this babbler had to say! And, he began by describing the coming calamities which were now ready to leap upon Israel's neighbors! Good work! Serves them right! We hear them say. Then he turned his piercing eyes upon Israel and denounced the ruling dynasty stating that the king and all Israel would be destroyed, that only "As the shepherd rescueth out of the mouth of the lion two legs, or a piece of an ear, so shall the children of Israel be rescued that sit in Samaria in the corner of a couch,

and on the silken cushion of a bed." Mere evidence of the fact that once upon a time here was life! Yahweh's reason for destroying Israel lay in her sin of fossilization in religion. She had failed to grow, therefore she had deteriorated spiritually. Yahweh was a God of justice and he desired just living on the part of his worshippers.

This conception of Yahweh was so new, so different that priest and people seemingly could not grasp it. They gasped. When they had recovered themselves, they bade him leave the country - go prophesy in Judah. Somewhere Amos had staggered upon the truth that every privilege had its corresponding responsibility and he frankly told the high priest so. But Israel could not see the truth of it, or rather would not see it. And the ten tribes were lost!

Out on the hillside in the face of danger Amos had learned through experience with wild animals, that every cause had an effect. The sheep would not show fear unless there was something to be afraid of. Amos, as he stood in the market street or talked with travelers along the roadside, could hear the roar of the Assyrian lion as it was about to spring upon its prey, and the shepherd in him would not be silent. In all his message he does not mention the sins of the masses, the individual is a part of the nation - he has not quite freed himself, and become an individual. That truth was not yet born.

The sizzling indignation against the opulent women of Israel, whom he unpolitely called "fat cows" grazing on the best in the field, while ruthlessly trampling under feet the "lillies of the field," shall be likewise trampled and treated by the foe. Amos, while enlarging the conception of Yahweh still clings to the ancient principle of "an eye for an eye and a tooth for a tooth," and yet he grasps another truth in his keen insight and revelation of the character of Yahweh: God desires mercy and not ceremony - ritual must square itself with life, and justice must be the standard for both.

"I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offering of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice roll down as waters, and righteousness as a mighty stream." 5: 21-24.

Here for the first time in human history, so far as we know, religion is stripped of ceremonialism and its intrinsic value made to rest in righteousness. "God is a Spirit, and they that worship him must worship him in spirit and in truth." And it is quite clear that Amos has both the subjective and the objective terminology of righteousness in mind. Amos, like his follower Kant, defines religion in terms of moral law.

Hosea, and His Teaching.

Hosea, a younger man than Amos, also stumbled upon the fact that Yahweh was a moral God. His theological training school was his domestic life. His young beautiful wife, had made havoc

of their married career. Reflecting upon this experience, the time old question "Why" was answered by a sudden insight into the character of Yahweh. Hosea saw his experience as divinely ordained to teach him the heart of his God. Yahweh was the husband of Israel, and Israel as the beautiful wife had been most unfaithful. She had not only flirted with other gods, - she had gone after them with her whole soul. Yahweh, like Hosea, not only wanted justice and obedience from his wife, he sought her love and loyalty.

Was Hosea a prophet before his wife left him? This question had been discussed again and again by eminent critics and there is much to be said on both sides. If Hosea was a prophet when he married Gomer, much may be said for Gomer - what right, religious or secular, has a father to name his children, whom his wife has faced death to bring into being, such outlandish names as Hosea named his boys and girls? Little wonder his wife left him and went out in search of a more congenial atmosphere in which to breathe! If Hosea was not a prophet until after his wife made shipwreck of his home, then much of his experience is recorded in symbolic form and we are not given a clear picture of his home life. There the question remains - quite unanswered, but it is not my purpose to condemn or to recommend either side, as the thing of interest which grew out of the experience was a new conception of Yahweh, embracing all that Amos had found to be true of his God and then going further. Hosea is the first human being so far as we know who found

God to be a loving personality interested in persons, and this new conception is the intrinsic value in the book of Hosea.

As Hosea sits and ponders over the awful thing his wife has done, the more he finds that he loves her. He cannot give her up, divorce is impossible. He does not blame her anymore than the men whom she went out with, and this is a new thing in Israel, - new still in the world, - a single standard of morals. In 4:14, he represents Yahweh as saying:

I will not punish your daughters for
harlotry,.....
When the men themselves go off with
harlots.

So he follows her like "The Hound of Heaven" buying her back for the price of a common slave hoping thereby to prove his great love for her. However, he cannot restore her to wifehood unless she repents, but he stands ready to embrace her the moment she comes to him in the spirit of penitence.

Reflecting upon, and analysing his experience and then turning his eyes inward with an intense longing for God, Hosea was convinced that his experience had been the daily experience of Yahweh in his dealing with Israel. With a conviction born of experience he went to the task of teaching Israel the infinite Love of Yahweh which had brought them up out of Egypt and who even now stood ready to forgive and lead them forward if only they would come to him in the right spirit.

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But Yahweh will not accept sacrifices in place of a contrite heart. This truth is very plainly stated in chapter six, verse six - " Love I desire, not sacrifice, knowledge of God, not any offerings." (Moffatt translation) Hosea shows far more insight into motives and character than does Amos. He shows an analytic mind.

Hosea's interpretation of Israel's past was unlike the interpretation given by former prophets. He pictured it as one long series of backsliding and repenting. Often had Yahweh forgiven Israel - full seventy times seven, and yet his great love would again assert itself if Israel would only heed his call. He pictured Yahweh as endeavoring, " through the varied experiences of life and by a gradual process of training to free men from the bondage of sin and to lead them into intelligent appreciation of his loving character and purpose." (1) Hosea does not believe that men sin wilfully, but rather that they sin because they are ignorant. That all men prefer the good, the true, the beautiful but that because of "lack of knowledge" they select a lesser good in preference to the Highest Good. When once man found Yahweh and understood his right to his loyalty he would surrendered his heart to his God.

Hosea all but frees the individual from the control of the nation. In Chapter two, (1-2) he divides the good and bad in the nation and places the responsibility of winning the

(1) F. C. Kent: The Kings and Prophets of Israel & Judah Volume III 1909 page-101.

The first part of the paper is devoted to a general
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problem is equivalent to a problem in the theory of
differential equations. The second part of the paper
is devoted to a detailed study of the problem.

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equations.

harlots in the nation back to Yahweh upon the good

"Argue it, argue it with your mother....
bid her clear her face of adulterous
charms;"

Hosea reaches the height of prophecy when he poured forth the
eleventh chapter:

"I Loved Israel when he was young, ever
since Egypt, I called him my son.
But the more I called to them, the further
they went from me, sacrificing to Baals, and
offering incense to idols.".....
"Ephraim, how can I give you up? How can I
let you go?.... for I am God, not man, I am
among you, the Majestic One, no mortal man
to slay."

One can see in these words the Lone Figure sitting in the twi-
light on Mount Olives weeping over Jerusalem! But Israel, like
Jerusalem was not ready for this conception of a loving Heaven-
ly Father interested in his children. And, like Jerusalem,
Israel fell.

The Fate Of The Northern Kingdom.

Zechariah, the son of Jeroboam II succeeded his father
on the throne of Israel, but was assassinated after a brief reign
of six months. He was a weakling and the radicals in Israel soon
discovered that the iron hand of Jeroboam II was silent forever.
Zecharian's assassin was likewise murdered within a month. Terror
reigned! Neighbor dared not trust neighbor. The government
had sold out! An appeal for help from Assyria was made, then
began the payment of an enormous tribute yearly. The funeral
procession which Amos said he saw coming was now in full view.
Hosea, during this period is most bitter in his denunciations
against the ruling classes.

.....

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"Of silver and gold they made them idols
only to be wasted.
Your Calf, Samaria, I detest it, my wrath
blazes at it....
A craftsman made it, it is not God -
no, Samaria's Calf shall be smashed.
They sow the wind and reap the storm.
No stalk on their shoot, it bears no fruit.
If fruit it bore, a foreign would devour it.
They set up kings, but not with my consent;
they set up chiefs, but not with my approval;
and now they count for nothing among the na-
tions. They have gone off to Assyria wilfully,
like a wild ass by himself." - (Cha.8: 4-9 -
Moffatt) Hosea

For six years the Assyrian tribute was faithfully paid. By that time anti-Assyrian feeling in Samaria and elsewhere in Palestine had created enough public opinion against Assyria that the vassal king, Hosea, rebelled, hoping and trusting in Egypt as his saviour.

Assyria closed the gate of Samaria, but owing to its location and natural strength the fall and dispersion of its citizens did not take place until three years later. The fall of Samaria came late in 722 B.C. or early in 721 B.C. during the reign of Sargon king of Assyria. Israel was not only defeated by the Assyrians, she was literally annexed to that great empire, and many of the Assyrians came west and made Israel their home. These people intermarried with the Israelites left in the land, and gave birth to a new race known in the New Testament time as the Samaritans, - hated of the Jews.

SUMMARY OF ISRAEL'S CONTRIBUTION TO THE RELIGION OF THE HEBREWS.

Northern Israel disappeared from history, but like Plato's Republic, its contribution to civilization goes bravely marching on. It was in the north that the prophetic movement

1870
The first of the year
was a very dry one
and the crops were
very poor. The
weather was very
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The second of the year
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very good. The
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The third of the year
was a very dry one
and the crops were
very poor. The
weather was very
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crops were very
poor. The
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poor.

took root and grew. It was Elijah who first declared that Yahweh would not accept divided loyalty, that he demanded the whole worship of his people. While the schools in the north took up the task of placing into written form the history of the Hebrew people from the call of Abraham to the establishment of the united kingdom.

Out of the conception that Yahweh was a God of Israel only, grew doubt and dissatisfaction and the faith of the people was on the verge of collapse, as the foes of Israel became more and more strong and overpowering. Then came the much clearer vision that Yahweh was not a weakling, inferior to the gods of Syria and Assyria, " but that Yahweh was one supreme God "of justice and love, who absolutely and justly controlled the forces of nature as well as the affairs of men" (1) and nations.(2) The social message of Amos and Hosea made it impossible for men ever to divorce religion from ethics. It was in the northern kingdom that man first inculcated love as the ruling passion in the character of Yahweh, and made man the chief object of that Divine Love. Hosea saw that if man was to profit by this great love for him, he must reciprocate. And, he plainly states the truth that God is helpless without man's help in bringing civilization up to the His standard for the race. (3)

The Ten tribes were carried away into captivity and lost, but the religion of Yahweh survived and grew into a rich

(1) C. F. Kent: The Kings and Prophets of Israel and Judah, Historical Bible Vol.III 1909 page-110

(2) Amos 9:7

(3) Hosea 6:4.

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spiritual heritage preserved in the Southern kingdom. The great contribution given to the religion of the Hebrews by the Northern Kingdom may be said to have been a belief in an ethical and spiritual monotheism.

The influence of the fall of the northern kingdom was doubtless keenly felt in Jerusalem, and in fact throughout all Judah. It became necessary to restate religious beliefs. It was about such a time as the world past through ten years ago. Many lost faith in Yahweh and in their religious leaders. Others sat down and like Mr. Brittling tried to see it through. These few saw that the "Challenge of the present crisis" could work out something noble and fine for religion, if only they would meet the condition. God could no longer be regarded as a national God, he had become too big for that limited space. Religious worship must be spiritualized, and separated from patriotism. The individual must stand alone before his God. During these days Isaiah taught (7:9) while politics must and ought to be always regarded as a sacred thing, the individual must not let corrupt politics hurt his faith in Yahweh, that the people who regard Yahweh as a Moral God, working in and through moral law, cannot be destroyed. (28:14-22) It was the fall of Samaria and the surrender of the Northern Kingdom that gave rise to the principle of the renovation of the Hebrew Nation, and in turn gave birth to one of the theories held in the Messianic Hope -

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that of a great King who would lead his people to victory, and reestablish Mount Zion forever.

POLITICAL, SOCIAL AND RELIGIOUS CONDITIONS IN JUDAH.

The political history of the Southern Kingdom is very unlike that of Israel. The Davidic dynasty continued to rule Judah until the exile. Few kings were murdered, and when such was the case the assassin immediately placed on the throne the heir apparent. Some would attribute this uneventful history to the topography of Judah, seeing in the lay of the land little place for foreign influences. To the east nature had placed the Dead Sea, and the barren Arabian desert to the south. The coast hills with their narrow passes shut the Philistines off on the west. And Israel served as a buffer state on the north. Then, too, the thin soil, and steep hills of Judah were not fruitful enough to attract wide attention.

This peaceful, changeless history of Judah was not conducive to the rise of great thinkers, therefore there were prophets. One is mentioned at the beginning of Solomon's reign, and again at the close, but we are left in the dark about the intervening years. The influence of Elijah created little interest in Jerusalem. Jehoiada, the priest tried to start a revival, but the mourners-bench was not very popular - the temple worship being too "Episcopal" for a demonstration.

Rehoboam's heedless folly had divided the tribes, giving him two, but it had also left him the wealth accumulated by his father and grandfather. This wealth of gold and silver served to save the southern kingdom from being annexed to Egypt shortly after the war of rebellion. Sheshonk I of Egypt was active far beyond all the Egyptian rulers since the days of the Shepherd kings. He rebuilt Thebes and upon the wall of the southern gate inscribed the names of the kingdoms paying him tribute that year. Among these may be found both northern and southern Israel. In I Kings 14:21-28, we are told about this invasion and the plundering of Jerusalem. Also there is mentioned of the effort made by the government to replace the stolen shields. Not being able to replace them in gold and silver, brass is used, but they are not brought out in the presence of the king lest they make him sad.

When Asa, Rehoboam's grandson came to the throne he tried to purify and purge the religious worship of its Canaanitish influences. It was during his reign that the civil war was brought to a satisfactory end - Judah sent a gift to Damascus and hired the king to invade Israel! With peace along the border governmental peace followed and the grandson of Asa took to wife the northern Hebrew princess, Athaliah, the daughter of Jezebel.

About this time the great revival lead by Elijah and Elisha swept northern Israel. Its spirit fired the heart of Johoiada, a priest in Jerusalem, and brought about the deposition

of the queen who had become ruler after the death of her husband. Jehoash, a mere lad became king under the guiding hand of the priest. He received recognition by the historian in that he took up the task of repairing the temple, and the reestablishing of the temple worship which had been abolished during the reign of his mother. The victorious reign of Jeroboam II of Israel seemed to have stirred Judah much more deeply than the revival of religion led by Elijah, for with the coronation of Uzziah, in the twenty-seventh year of Jeroboam's reign, Judah emerged from her seclusion and became a world figure. He, like Jeroboam II, extended the border lines taking in much of the ancient territory which the Edomites had wrestled from his forefathers.

SOCIAL AND RELIGIOUS CONDITIONS.

The social and religious conditions in Judah are recorded by the prophets, giving us a cross-section of Hebrew life. The prophet Micah presents a scene that reads much as if it had been written against Israel during the time of Amos:

Woe to men who on their beds some mischief plan,
and carry it out when morning comes, because they
can! - coveting fields and seizing them, coveting
homes and snatching them, crushing yeomen and
their homes, smallholders and their livings.
Micah 2:1-2 (Moffatt)

You are the worst foes of my folk, attacking
peaceful men, and plundering quiet passers-by,
evicting women from their happy homes, branding
their babes with slavery. 2;8-9 -----

Listen now, leaders of Jacob, judges over the
house of Israel, you haters of right and lovers
of wrong, is not a sense of justice due from
you? 3: 1-2.

Picture after picture is presented in this masterful way by Micah.

Likewise Isaiah presents scene after scene depicting very vividly the social and religious conditions of the day. Speaking of the city he says:

How unfaithful she has turned the city once
so true and trusty!
Sion once so full of justice, once the seat
of right, and now a haunt of murders!
Your silver, it has turned to dross, your
wine is spoiled with water;
Your rulers are unruly men
hand in hand with thieves,
every one fond of his bribe,
keen upon fees,
but careless of the orphan's rights,
and of the widow's cause. (1:21-23) Moffatt)

These words read much like a modern morning newspaper telling of the things which happen " While the city sleeps".

Of the religious conditions, Isaiah is even more severe in his criticisms and startling in his message of doom. " What care I for all your lavish sacrifices?" He makes Yahweh to ask: "I am sick of slaughtered rams, of fat from fatted beasts; the blood of bullocks and of goats is no delight to me." Then the question which must have puzzled the people much: " Who asked that from you, when you gather in my presence?" The people had come to look upon sacrifice as a requirement in their worship of Yahweh. As in the days of Amos so now the courts were crowded on all Sabbath days. At the feast of the New Moon huge crowds would gather to offer their sacrifices of peace and thanksgiving. But these services were meaningless because the life of the average worshipper was not in harmony with worship. How could it be otherwise when priest and ruler connived together to "grind the face of the poor?" Verily, Judah's social and religious

life had been founded upon the souls of living men, and could not endure the light of day.

THE PREACHING OF RIGHTEOUSNESS.

However, there were some godly men and women, who like Elkanah and Hannah, in the days of Eli, found Yahweh in the quiet hours of the day as the weary sun shot his last red ray into the dim temple. It was at the time of the evening sacrifice when Isaiah saw the Lord, high and lifted up, filling all the universe. He had gone into the temple to pray, his soul was sick, his heart broken, - the king, - the only ruler he had ever known - was dead. The political and social problems which confronted the nation were many. Many souls were praying - it was a time for prayer. It was a time for a thorough analysis of the present condition and for an inventory to be taken. Isaiah felt the national loss keenly - a lordly cedar had fallen, and had left a lonesome place against the sky.(1) Only Yahweh could fill this vacuum. Suddenly he felt the presence of the Lord over-power him: he saw Yahweh in all his splendor with his servants answering his call. He felt himself unworthy, unclean, undone, and he cried out for help. Instantly, like a flash the vacuum was filled, and he felt himself possessed of a new power. It was as if he had been touched with a live coal from off the altar! And he was not disobedient to the heavenly vision, but went out to preach a message of warning to an indifferent nation.

(1) Edward Markhan: Lincoln, The Man of the People.

Isaiah had caught a vision of a higher life and with all his talents he tried to make his people see his vision and experience a like conversion. However, he seemed to feel that his task was hopeless from the very start. He felt himself facing a steep mountain over which ran no path. Even the dumb animals know where and by whom they are fed, but Israel bites the hand that feeds her, he says in 1:2,3. Yahweh has blinded your eyes and sealed your lips, your head is covered. You are dead. The words I speak mean no more to you than unseen words in a book. (29:9-11). In his great anguish for his people he cries out: "Lord for how long' must I bear this message of doom? - And the answer came back : "Till they are ruined, till their towns are empty, and their houses uninhabited, and the land left desolate, till the Eternal banishes the folk afar, and a wide track of the land lie bare." (6:11-12)

Again and again we read this same message of doom - the hopelessness of the task of saving his people. And yet, Isaiah's trust and confidence in the Lord was such that he firmly believed that the temple could not be destroyed. This emphasis upon the temple worship as the abiding place of Yahweh, centralized and concentrated worship doing away with the Canaanish high-places where Baal-Yahweh was revered. But, it fastened Yahweh more securely to the soil of Palestine than he had previously been.

It was at the time of the Syro-Ephraimite invasion when Isaiah came forward with his bold statement urging the king to trust in Yahweh, and stand fast. When the king seemed to waver Isaiah went so far as to put into the mouth of Yahweh the statement that if the king should wish a sign of Yahweh it would be given - either in the deep underworld, or in high heaven. The condition resting upon the faith of the king. (7:10,11) But, things had gone too far, there was nothing else to do but to become a subject of Assyria. And Judah soon felt the heel of her master. It is interesting to note that the great faith of Isaiah first manifested itself in connection with his patriotism. In II Kings 16:7,8, we read the message Ahaz sent to the Tiglath-Pileser king of Assyria: "And the king of Assyria listened to Ahaz". For this act of foolishness, Isaiah delivered his address in chapter seven - Assyria shall come west and shave the land clean. The land shall become only a "cattle run and a sheep walk." Ahaz could not see that "Damascus was only the capital of Aram" and "Samaria the capital of Ephraim" while Assyria was a powerful empire, unscrupulous in war and careless with humanity.

Along with annexation to Assyria came religious apostasies. King Ahaz built an altar after the style of the one seen in Damascus. (II Kings: 16:7. 7-10-16) Upon this altar the evening sacrifice was offered. Thus all the people worshipping in the temple were compelled to bow before this shrine. During these years Isaiah gathered about him a small following and instructed them. One of these young men was the king's son. When

Hezekiah came to the throne, he had different ideas about worship and the importance of the temple in the life of the nation.

About this time Tiglath-pileser was succeeded by Shalmaneser IV, and as was the custom - war was in order. The Anti-Assyrian party in Palestine attempted to throw off the yoke of Assyria. Judah wished to join the allies, and the Anti party in Jerusalem tried to influence the government to do so. Isaiah openly opposed this move. You have joined Assyria, remain with her - in quietness and confidence shall be your strength.(1) Those little nations who did not accept this policy were lost.

While Isaiah's vision gave him a universal view of the glory of Yahweh it did not give him an idea of the brotherhood of humanity. Yahweh was a king, a monarch, high and lifted up. He loved Israel and Judah, they were his pets. Isaiah carried forward the covenant relationship of Yahweh and his people, resting the contract on the one hand on the holy character of Yahweh, and on the other on the attitude of man to Yahweh. But Assyria was only the rod, or switch in the holy hand of the Divine Schoolmaster. Just a "club in anger", and so long as Assyria did the bidding of Yahweh he would be successful over Judah, but when the club became arrogant and tried to swing the hand that lifted it, Yahweh would send a wasting disease" upon him and utterly destroy him and all his possessions, even his many trees until those that were left"shall be so few in number that a mere child can count them." (10:5)

(1) Isaiah 30:15

Isaiah conceived of Yahweh as a universal Being having majesty, and ruling in the affairs of men with great power. But he failed to give to Yahweh the tender father love which Hosea had found to be a part of his character. Hosea looked up into the face of the Eternal and sang: "O Love that wilt not let me go." Isaiah covered his face and said: "Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high!" Micah's conception of Yahweh is identical with that of Isaiah's. These two men had much in common. To each Zion was the holy hill of the Eternal, and each gave a conditional prophesy concerning it. If granted certain conditions, certain other things would follow, - e. g. The out lawry of war. - It is men who fight, not guns. (Micah 4: 1-4) However the law of Yahweh must become the law of life, and when this glorious day shall have come to pass, the House of the Eternal shall have filled all the earth. (Isaiah 25: 6-8) This conception of Yahweh in his dealing with the people is the basis of all of Isaiah's and Micah's teaching. You have gone too far, you must be punished but there is a future, Yahweh will not utterly wipe his name off the earth.

This eschatological element in the Hebrew religion was not borrowed from the Canaanities nor from any other people. It was no doubt born shortly after the reign of David, when the destiny of the race seemed to lie in the future. The prophets took the images of the past and added to them, projecting them

[illegible]

into the future, making them rest upon the ethical conduct of the nation. It was a way of escape through increased zeal for the God of the fathers whose character was holy and just. Their strongest appeal was always made through the use of those things in the past which time had idealized and had enhanced the value thereof. Messianism, like all utopian dreams was once a thought in a creative mind, a meditation upon the values of the past in their relationship to the present, projecting them into the future. The prophetic message was one of hope as well as of doom. The voice of the prophet is heard all down through history, the generation in which the prophet lived may not hear his voice but the future will:

Leave NOW to dogs and apes,
Man - has forever (Browning)

This is the true prophetic ideal, the mind of the prophet.

To sum up the contribution made by Isaiah and Micah we find that the history of the southern kingdom is the history of these two men. Isaiah was a great statesman, and all that he did had its relationship to the affairs of the nation, while Micah, like Amos, was a countryman. He lived close to nature and reasoned from cause to effect after the method of the peasant mind. Their conception of God as Ruler and King was kept so close, so completely in the forefront of all that they did that in time it became the Common Denominator in the Hebrew religion. This Ruler demanded righteousness on the part of his subjects, and Isaiah demonstrated this fact with his life.

The first part of the report deals with the general situation of the country and the progress of the work during the year. It is followed by a detailed account of the various projects and the results achieved. The report concludes with a summary of the work done and the plans for the future.

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Again and again Isaiah came forward with counsel and advice in time of crisis. He kept his mind young, - up-to-date. The advice given during the crisis of 735 would not suffice for the years between 712 and 690. - "New occasions bring new duties, time makes ancient good uncouth." This was the policy of Isaiah the statesman the greatest of Hebrew statesmen, who for the sake of his religious convictions was willing to go half clad during three cold winters in order that he might the more surely teach a gospel of righteousness.

The Religious Re-action Under Manasseh.

When the Assyrian army under the leadership of Sennacherib was compelled to withdraw the siege on Jerusalem, because of an attack of bubonic-plague, (1) the influence of Isaiah doubled and trebled. The temple henceforth was not only to occupy first place among the many shrines in Judah, but it was to be regarded as the earthly home of Yahweh. Hezekiah removed the high-places, the old Canaanitish shrines, - padlocked them and lost the key. But the constitutional amendment forbidding the right to worship at these old shrines was signed and an enforcement statute enacted before the people were educationally ready for it. (2)

(1) G. A. Barton: The Religion of Israel. Macmillan - 1918 page-108 II King. 19:5,6.

(2) II Kings 18: 4, 22.

When Manasseh became king the reactionary element had gained the upper hand in the government. In trying to make the temple the central place of worship in the nation, Hezekiah had denied the small towns the right to conduct religious worship. This was too much to endure willingly, - local pride was hurt. A people trained in a ritualistic religion cannot understand a spiritual interpretation of this same ritual without some religious education. Then, too, the great order of priests were thrown out of work. When unemployment is coupled with a religious sentiment a reaction is under way. Manasseh sympathized with his "hurt" subjects and lifted the lid. Tradition has it that Isaiah was murdered during this reign of evil.

When a pendulum begins to swing backwards it seldom stops at its previous record, but goes merrily on far beyond it. The reaction under the leadership of Manasseh was no exception to this rule. The god Moloch to whom human sacrifice was want to be made was again set up. The prophet Micah during these days became as fearless as Amos at Bethel, and sang out:

How shall I enter the Eternal's presence,
and bow before the God of heaven?
Shall I come to him with sacrifices,
with yearling calves to offer?
Would the Eternal care for rams in thousands,
or from oil flowing in myriad streams?
Shall I offer my first born son for my sin,
fruit of my body for the guilt of my soul?
O man, he has told you what is good;
what does the Eternal ask of you
but to be just and kind
and live in quiet fellowship with your God?
- Micah 6:6-8. -

Open teaching was permitted, but scholars are quite agreed that during this period the Deuteronomic code of laws was codified.

The Life And Work of Jeremiah.

" The history of every great religion is at times the history of a great man or a group of great men." (1) Persecutions may come, and reactionary movements may be able to crush out the voice of the preacher, but verily, "truth crushed to earth shall rise again." In Judah the reaction under the leadership of Manasseh stopped the voice of the prophet for awhile, but it rose again in the person of Jeremiah, to a sublime height, a height equalled by one other, and surpassed by Jesus only. If the prophetic school dared to utter a message during the reign of Manasseh, that message and its author, has been lost to us. However there were knees in Jerusalem that had never bowed to Baal. One righteous man lived near the palacial home of the king, for when the boy Josiah came to the throne, he was from the day of his coronation under the influence of the great prophets, - Zephaniah, a member of the royal family, and a student of Isaiah, and Jeremiah.

Very little is known about Zephaniah, but that little which we do know, is quite enough to give us a picture of a strong man, fearless in his efforts to save his people. He,

(1) G. A. Barton: The Religion of Israel. Macmillan 1918 page 94.

seeing the oncoming destruction which was inevitable, tried to separate religion from the national life and make it an individual thing.

"For I am searching Jerusalem with a lamp,
to punish careless men, living at ease,
who think the Eternal never does anything.
(1:12)

He presents a picture of a just God leading in the affairs of nations. He is also universal in his conception of Yahweh, and a monotheist.

"I have wiped out nations, ruining their ramparts,
I have emptied their streets, till none walks
there; their towns are laid waste - not a soul
is left to inhabit them. (3:6,)

In his universalism he takes a forward step in advance of Isaiah who believed that the hour cometh when all the nations of the earth would come up to Jerusalem to worship. Zephaniah believed that Yahweh would assail all nations, until every pagan shore would do him homage. (2:11) This is nearer the teaching of Jesus in John 4:21.

With the coming of Jeremiah into the prophetic school the religion of the Hebrews as recorded in the Old Testament came to its fullest realization. He was a timid lad, loving the companionship of a home, very conscientious with his inner feelings. He had a strong personality which could not be submerged in what he believed to be his God given duty. In a Shakespearean dialogue between himself and Yahweh, he relates the psychic struggle which waged within his soul between natural interests and what he recognized as the voice of his God. (1:4-10*)

The contribution of Jeremiah to the expanding idea of Yahweh was this very struggle. The individualizing and spiritualizing of the relationship existing between man and his God. Religion, in Jeremiah, became a personal thing. While Jeremiah did not forget his nation, and throughout his long life of prophecy constantly addressed himself to the state, yet his own personal relationship to Yahweh was his contribution rather than his message. He, Jeremiah of Anathoth, was the personification of the Hebrew religion. This is largely true because of his introspective nature. He could not forget himself and his personal relationship to Yahweh while giving a message of doom. His predecessors had analyzed the character of Yahweh and had found justice the foundation, with love the corner stone, and had united religion and ethics in such close moral relationship that it shall ever be impossible to divorce them, but they had failed to find the seat of religion in the human heart. With Jeremiah personal fellowship with Yahweh became the essential thing in religion.

The historical background for the prophecies of Jeremiah are the fruitful reign of Josiah the boy king, and the three succeeding kings. It was during the reign of Josiah that the temple was repaired and the book of Deuteronomy found, read, studied, and put into practice. Josiah's reign of thirty-one years has been called the Indian Summer of Judah. "In the eighth year of his reign, when he was

The following is a list of the names of the persons who have been appointed to the various committees of the Board of Directors of the American Telephone and Telegraph Company, for the year ending December 31, 1911.

The Board of Directors has appointed the following committees:

1. A Committee on the part of the Board of Directors to investigate the financial condition of the company, and to report thereon to the Board at its next meeting.

2. A Committee on the part of the Board of Directors to investigate the operations of the company, and to report thereon to the Board at its next meeting.

3. A Committee on the part of the Board of Directors to investigate the management of the company, and to report thereon to the Board at its next meeting.

4. A Committee on the part of the Board of Directors to investigate the relations of the company to the public, and to report thereon to the Board at its next meeting.

5. A Committee on the part of the Board of Directors to investigate the relations of the company to the stockholders, and to report thereon to the Board at its next meeting.

6. A Committee on the part of the Board of Directors to investigate the relations of the company to the employees, and to report thereon to the Board at its next meeting.

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still a boy, he began to revere the God of the ancestor David, and in the twelfth year he began to purge Judah and Jerusalem of the shrines, and the sacred poles, the carved idols, and the metal gods. Under his eyes they abolished the altars of the Baals; he cut down the sun pillars high over them, and as for the sacred poles, the carved idols, and the metal gods, he broke them in pieces, ground them to dust, and scattered the dust over the graves of those who had sacrificed to them." (II Chr. 34: 3-4). He followed his Ancestor David and "turned not aside to the right or to the left."

Jeremiah, who was about the same age of the king, threw himself into this widespread moral movement and uttered some thoughtful messages:"

" Long ago you broke your yoke
and snapped your harness,
you said, "I will not serve thee;"
and on every height,
under every green tree,
you wantoned like a harlot.
Yet I had planted you a noble vine,
of right good stock.
And what a foul thing you have turned
a vine degenerate!
(Jeremiah 2:20-21) Moffatt)

However much Jeremiah believed in the reform movement, he did not seem to be fooled with the conversion of the people. For he makes Yahweh say:" You may wash yourself with lye and plenty of soap, but I see your sin of the deepest dye," (2:22)

During the life time of Jeremiah the Assyrian Empire reached its maxim power having conquered Egypt, but Waterloo was not far from Austerlitz, and within a few years proud Nineveh

fell. The prophet Nahum, of whom we know very little, sang a song of jubilation over the fall of Nineveh, but as for Judah, she simply changed masters, and for a time paid tribute to Egypt. King Josiah attempted to stay the rising power of Egypt and was slain, and thus ended the twilight hours of Judah, Jehoahaz was proclaimed king by the people, and reigned three months and was carried away to Egypt never to return. And Jeremiah said:

"Weep not for the dead Josiah,
wail not over him;
weep rather for the exile,
who never shall return,
never behold his native land again."-
(22:10*)

When the Scythian in roads were made in the north, - the lion who broke loose from his lair and started to harry the nations, Jeremiah declared that the courage of the king and the chiefs failed, and that the priest and the prophets stood aghast. With one accord they all said: "Thou hast deceived this people utterly! Thou didst promise peace to them, and here the sword cuts to the very soul!" (4:9ff-10) But, Jeremiah goes on to say: "You have brought it all upon yourself by the way you have lived; your evil drives it to your heart, this bitter mortal stroke." (18v)

During these hours after twilight, as the darkness gathered round, Jeremiah's heart grew sick within him as he beheld his people "moaning far and wide -

Is the Eternal not in Sion?
Has her King left her?
Summer is over, the harvest is ended -
with nothing to keep us alive!

My poor people they are broken,
and I am broken-hearted;
I go a-mourning,
seized with dismay.
Surely Gilead has balsam!

Oh that my head were waters,
mine eyes a fountain of tears,
that I might weep all day and night
for the slain of my poor people!
(Jeremiah 8:19, 20, 9:1)

Again Jeremiah will become so human his anger will blaze out against his people and call them as wicked as the citizens of Sodom and as bad as the men of Gomorrah.(23:14ff) In this same chapter Jeremiah's universalism finds its sublime height declaring that Yahweh fills all heaven and earth, that man cannot hide from him, (24v) and that man is the burden of Yahweh's oracle.

Of sacrifice, Jeremiah stoutly denies that Yahweh ever expected such a thing, or required it at their hand. He makes Yahweh say: What care I for incense, that you bring from Sheba..... I will not accept your offerings, I have no pleasure in your sacrifices.(6:20) Again in 11:15, " Can vows and consecrated flesh absolve your guilt, or let you off?" Their much sacrificing in the temple has only led to the making of the house of prayer a den of thieves. (7:11)

Jeremiah not only taught by precept and lived a life worthy of example, but he used many striking illustrations. One exceedingly telling one may be found in chapter eighteen, that of the potter and the clay. Judah did not seem to realize that

Yahweh could and would take liberties with his people when they would not remain pliable in his hands. Again he illustrated his thought with the picture of the negro trying to change his skin - a task Jeremiah declares easier than that of Judah trying to change her ways," so accustomed to do wrong" is she. (13:23) In chapter ten verse five, he refers to idols as scarecrows in a field that what they teach is wooden like themselves. And so on with many words and tears Jeremiah tried to lead his people back to Yahweh, but his efforts were useless in so far as the nation was concerned. The end had come.

The Fate of the Southern Kingdom

Nebuchadrezzar besieged Jerusalem in the third month of the youthful king Jehoiachin's reign. And, Jeremiah stood like a sea washed rock against any hope that the Davidic line could continue. Instead he set his face like a flint toward the future believing that hope lay only in a purged race through the experience of a long exile. With the surrender of Jerusalem, all the "good figs" were carried away into Babylon, but there Yahweh would watch over them and their welfare and would eventually bring them back, giving them a heart to know him. (24: 1-10)

To these good figs in Babylon Jeremiah wrote bidding them "build houses and live in them, plant gardens and eat the fruit thereof. - Marry and be prosperous and happy, and pray for the peace of the Chaldeans." For in the peace and

prosperity of this people lay their happiness and future life. (chapter-29) When this great day shall come Yahweh shall write a new covenant with his people, not upon stone, but upon the heart of each individual. (31:29) And they shall no more say "Know the Lord" for all shall know him from the least to the greatest, in all the world.

Nebuchadrezzar placed the brother of the reigning king upon the throne in Jerusalem and carried the king away into Babylon. The brother, Zedekiah, was a weakling, was lead about like chaff before a wind. It was not long before the princes left in the land were plotting with the other small countries in Palestine to throw off the yoke of the Chaldeans. Jeremiah placed a yoke of wood about his neck and declared that the yoke could not be broken. Whereupon one of the false prophets removed the yoke and broke it denouncing Jeremiah for not telling the truth. The yoke was replaced with one of iron, and Jeremiah went on further to say that only those who yielded to Babylon would be left alive. For this he was imprisoned and left to die. But the Lord is mindful of his own, and a negro servant rescued Jeremiah.

In 586 Zedekiah rebelled and Jerusalem was compelled to surrender. The temple was burned and several thousands of the people were placed at the head of the homeward procession of triumph. The king's sons were murdered

before his eyes, then his sight turned to midnight and in pain and darkness they lead him away in chains. Gedaliah was placed as governor of the small Hebrew colony left in the land, and Jeremiah was given his choice of residence. Within a few months Gedaliah was murdered and the people were panic stricken. Coming to Jeremiah they inquired of Yahweh. When told that they must remain in Jerusalem, they denounced him as a traitor and declared that he was trying to sell out the whole nation to the enemy. Against his wish they carried him into Egypt with them. Here tradition has it that he was slain by his fellow countrymen because he remained true to his convictions and to the word of Yahweh as he understood it.

One may sum up the contribution of Jeremiah to the conception of Yahweh in one short sentence, but one which means much to the world: Jeremiah by his life struggle made religion a matter of the heart. He placed moral responsibility squarely upon the shoulders of each individual. Children's teeth are not put on edge because their fathers ate sour grapes, but because they, themselves, ate the grapes. He was a true Monotheist.

The tragic fate of Jeremiah excites the love and admiration of all even today. He was indeed the Jesus of the Old Testament. "No one can read his fervid prophecies without detecting his strong love for public approval, for the love of friends, and for the joys of social life." (1) Yet all this

(1) C. F. Kent: The Kings and Prophets of Israel and Judah The Historical Bible Vol.III - 1909 page-304

was denied him.

He was despised and shunned by men,
a man of pain, who knew what sickness
was, like one from whom men turn with
shuddering, he was despised, we took
no heed of him. And yet ours was the
pain he bore, the sorrow he endured!
We thought him suffering from a stroke
at God's own hand; yet he was wounded
because we had sinned, twas our mis-
deeds that crushed him; twas for our
welfare that he was chastised, the
blows that fell to him have brought
us healing.
Like sheep we had all gone astray,
we had each taken his own way, and
the Eternal laid on him the guilt of
us all. (Deutero * Isaiah, 53: 1-6)

The Book of Deuteronomy.

The outstanding values gleaned from the Book of Deuteronomy for our purpose is the strong emphasis placed upon human relationships. Thou shalt love the Lord, Yahweh, with all thy heart and with all thy soul, and with all thy strength, to be sure; but, thou shalt love thy neighbor as thyself also. And, what thou desirest for thyself, thou shalt desire for thy neighbor, who is thy kinsman, be he poor or rich. Also, thou shalt not forget the foreigner and the stranger within the land, for they, too, are thy neighbors.

There will always be poor in the land, therefore thou shalt provide some efficient way of caring for them. Thou shalt remember them whenever thou art gathering in the harvest for thyself. For the Lord loveth the cheerful giver. This idea of socialistic communism prevades the entire book,



and is of intrinsic value. The citizens of Jerusalem had been guilty of selling the poor for a pair of shoes, so far from loving their neighbor as themselves had they gone.

The state was looked upon as a constitutional monarchy, Yahweh being the supreme ruler of the nation. His dwelling was in Jerusalem and the concentration of all worship was supposed to be at Jerusalem, in the temple, Yahweh's home. Yet the idea of a transcendent God is also given. In Chapter twenty-six, verse fifteen Yahweh is implored to look down from heaven his dwelling-place and bless the land which he has given to this people. The two ideas were not inconsistent in the mind of the author. The universe was thought to be an inverted bowl, perhaps Yahweh's universal home was just above the temple!

Deuteronomy contains a code of laws governing the whole of life, - birth, education, courtship, marriage, divorce, death and burial. The author, whoever he was, believed that a complete rule of life could be written down. (1) Thus the life of the Hebrew was destined in time to become stereotyped. And time had proven that when precepts attain to the force of laws, prophecy dies. The prophetic ideas lose their purity when they become practical. (2) One of the most potent and powerful ideas which control to a large degree our present civilization today may be traced back to the Book of Deuteronomy: A book which was accepted as containing the vested rights of God. (3)

(1) Smith, H.P.: The Rel. of Israel - Scribners 1925,
page - 202 Ezekiel - 22

(2) Knudson, A.C.: The Beacon Lights of Prophecy M.E. Book Co.
1914 - pages 202--5

(3) Smith, H.P.: The Religion of Israel pages - 192--3

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The Prophet Habakkuk.

The precise occasion for the prophecy of Habakkuk is difficult to determine. Scholars and schools differ, but all place Habakkuk at the close of the Judean kingdom. In reading the short prophecy one can see clearly the lax law-enforcement, and utter disregard for religion which prevailed the life of the people. With a clear eye as a man viewing events from a watch tower, the prophet rings out his message. "Woe to men who make their neighbors drunk in order that they may take advantage of them. (2:15). Jeremiah believed that the Chaldeans would bring in a new day for the people of Yahweh, but Habakkuk seems to have a clearer vision. The exile will purge the people but they must learn to live by their faithfulness. God may be trusted, he is in his holy temple, let all the earth wait in silence before him. (2:20) The book closes with a determination to follow Yahweh even though he slay him.

Though the fig-tree may not blossom,
though no fruit is on the vine,
though the olive crop has failed,
though the fields give us no food,
though the folds have lost their flocks,
and in the stalls no cattle lie,
yet in the Eternal we will find our joy,
we will rejoice in the God who saves us.
The Lord, the Eternal, is our strength,
he makes our feet sure as the feet of hinds,
help us to keep our footing on the heights.

Thus briefly stated, patience and faith, are the key words of the work of Habakkuk. He adds nothing to the idea of God, but

contributed much to man's relationship or attitude to God. He does not relate his inner struggles, but throws himself on the God of the fathers and trusts. In so doing he is strengthened, and is given a vision of an inevitable triumph. In patience he will wait for it "for it will surely come."
(2:3b)

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CHAPTER SIX

The Prophets of the Fifth Century, and their Successors.

The Exiled Nation.

"The Lord has become our enemy,
ruining Israel,
ruining all her citadels
and shattering her strongholds,
heaping upon maiden Sion
wails and woe.
He has torn the fence down like a robber,
demolished his own shrine,
abolished within Sion
feast and sabbath,
spurned aside in indignation
king and priest alike
Her gates have sunk to the ground,
her bars are broken.
Her king and nobles are exiled;
there is no law; (Lam.2:5,6, 9f.)

The overthrow of Jerusalem and the temple resulted in a complete renovation and transformation of the life of the Hebrew people. The old was gone, leaving few footprints. Slowly but surely there grew out of the root of the stump a new tree, a new religion known to us as Judaism. The inhabitants of Jerusalem were scattered as chaff before a wind until the larger part of it is lost amid other straw. But this is not the whole story, a small remnant remained faithful, "the dangers and horror of being completely engulfed in the great heathen world bound the faithful more closely together, and in time Judaism the solid unbreakable rock that has withstood the assaults and disintegrating forces of the ages" was born. (1)

(1) C. F. Kent: Makers and Teachers of Judaism. Historical Bible Volume III 1909 Scribners page-5

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Like as one standing before a high mountain, stood Israel after the fall of Jerusalem. Only the road over which they had traveled could be seen in vision, and through memory they lived in hope for a future. Slowly they began to adjust themselves to this strange condition and environment, and to take up life anew.

The ghetto in Babylon was not unlike the ghetto in Chicago, or elsewhere today. Those who know the Palestinian Jew tell us that the customs of orthodox Hebrew people have not changed much in the course of centuries. Because of the freedom given to these captive peoples, there were in Babylon in a very short while Hebrew bankers and Hebrew merchantmen, Hebrew richmen, - poormen, rag-peddlers, and no doubt there were also thieves. However the captives were much depressed and groaned under the verdict of Yahweh - their tears were their meat night and day. " They could not celebrate any sacrifice or keep any feast; they could only observe days of fasting and humiliation, and such rites as had no inseparable connection with the holy land." (1) In time there grew up the strict observance of the Sabbath, and the formal ceremony of the rite of circumcision. While these rites had been practised in Jerusalem they had not commanded the place of importance which they now did. It is believed that out of the sorrow of captivity grew the synagogue service with its oral reading of the law and the prophets. Out of this enforced

(1) Julius Wellhausen; History of Israel Eidenburg 1885
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period of meditation the Hebrew people came to see the whole of the catastrophe as lying in the providence of God for them. The mountain before which they had once stood could now be seen in its rightful relationship to other things, and the whole became a picture beautiful and good.

The Voice of Ezekiel.

During the early days of the captivity the voice of a prophet-priest was heard. Ezekiel, a young man with ambition and education was among those carried away in the first captivity. Through meditation there was given to him a vision of the universality of the power of Yahweh. In vision he saw the eyes of God running to and fro through the length and breadth of the whole earth. (1:18) Nothing was hid from the sight of God, nor could anyone hide from him. (6: 11f-12) This Universal Being was not limited in space and time. It was only his people who had limited the power of Yahweh in their hearts.

Like the earlier prophets Ezekiel's message was one of doom. It was not until after the great catastrophe had overtaken Judah that he began to preach a more encouraging note. Trusting in the omnipotence of Yahweh he interpreted the fall of Jerusalem as having been necessary in order that the worshippers of Yahweh might begin anew. (1) He further declared that justice required the punishment of the enemies of Israel in order that they might know that he was the only God. (28:19) and elsewhere) Ezekiel saw clearly that if his countrymen could (1) 22: 15,16 and elsewhere. It is the burden of his interpretation.

The first of these is the fact that the
economy is in a state of depression.
The second is the fact that the
government is in a state of bankruptcy.

The third is the fact that the
people are in a state of despair.
The fourth is the fact that the
country is in a state of chaos.

The fifth is the fact that the
army is in a state of disarray.
The sixth is the fact that the
navy is in a state of disarray.

The seventh is the fact that the
air force is in a state of disarray.
The eighth is the fact that the
intelligence service is in a state of disarray.

The ninth is the fact that the
diplomatic service is in a state of disarray.
The tenth is the fact that the
judiciary is in a state of disarray.

be made to respond to the demands of Yahweh restoration was possible. He presents his message in graphic form, in pictures which catch the eye and ear as well as the imagination.

Ezekiel could not address himself to the nation in the same way his earlier fellow prophets had done. So, being a student of Jeremiah, he built upon his idea of the individual being the unit in society. However Ezekiel carried this truth to a much greater length. With one sweep he brushed aside all laws of heredity and placed each individual on an equal footing before God. (18:20*) Then in order to make his theory more vivid he stated that even righteous Noah could not have saved his sons from just punishment. (14:14). "The soul that sins, that soul shall die." (18:4) In chapter 33:11,12 and in 18:30-32, Ezekiel reached the high water mark of Old Testament prophecy. No other passages in the Bible outside the teaching of Jesus and St. Paul surpass these in their conception of the character and purpose of God.

"By my life! says the Lord the Eternal, I have no desire for the death of the wicked, but for him to live by giving up his evil course. Give up your evil courses, give them up: O Israel, why will you die? Repent and give up all your transgressions, or iniquity will be your ruin; have done with your transgressions against me, and get a new nature, a new spirit for yourselves. O Israel, why will ye die? I have no desire for anyone to die, so repent and live?"

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With the surrender of Jerusalem, and the burning of the temple, the last ray of hope died in the breasts of the exiled people. Their bones seemed to dry up - life had lost its purpose there was nothing to live for now. The complete break which Ezekiel felt was necessary had come. From this time on the prophet and his message enjoyed more prestige and influence than formerly. Seeing their discouragement and bewilderment Ezekiel now came forward with a message of hope and a program of reconstruction. Graphically he filled a valley with dry human bones, and slowly but surely he clothed them with flesh and sinews, and breathed the breath of life into them, and lo they stood upright and walked!

Thus his message of hope inspired their faith, and rejuvenated their life and spirit. Like Jeremiah, Ezekiel anticipated a united Israel as in the days of David. (37: 15-28) Further he assured his resurrected people that Yahweh would come again to dwell in their midst. (v28) His idea of God is very anthropomorphic (ch.34 and elsewhere). God dwells with men as a Super-Man.

Ezekiel placed legalism and ritualism on a par with individual righteousness. To be wilfully guilty of disobeying a legal ceremony or to break one of the ritual formulas was to stand condemned before Yahweh. (18:5-14) Ezekiel was terribly in earnest. He attempted to exclude everything unclean from the order of worship. In order to accomplish this a code of laws must be written. The fall of Jerusalem and the exile

had made writing a necessity, and for the next two centuries "the industry of the scribes spent itself in the collection of ritual traditions" (1). The chief literary collection of this period may be found in Leviticus 17-26, these chapters are known as the Holiness Code. Because of their resemblance to the message of Ezekiel, many scholars credit him with the authorship. In spirit the Holiness Code resembles Deuteronomy, but the emphasis on ritual is more pronounced.

Contemporaries of Ezekiel collected the sermons of the earlier prophets, revised and supplemented them. Amos and Isaiah had delivered messages of doom. Now their predictions had been realized. A new note was needed, one of comfort and promise. This note was added or inserted to the earlier message bringing them "up-to-date", but creating some very striking contradictions in the messages as a whole. The outstanding fact which must not be overlooked for our purpose is that while in exile this unique people, spiritually broken, dependent economically, without political franchise found strength through their faith in their God and his dealings with them in the past to aspire and hope for the restoration of the nation and the house of worship where the presence of God might be seen to dwell in their midst. This is the message of the revised records, of the Holiness Code, and of Ezekiel's plan for a new temple.

(1) Smith, H.P.: The Religions of Israel. New York 1925
page--212

Ezekiel could not do without the temple, it was essential to his spiritual life. To Jeremiah the temple held second place. To Ezekiel and Isaiah holiness was the dominant motive of divine action. They needed a temple and a certain amount of ritual in order to worship. To Hosea and Jeremiah God was governed entirely by love and required righteous living from his worshippers. To Ezekiel's mind the honor of his God was at stake among the nations. Such a God as he believed in and worshipped required sacrifice, and must have a temple dwelling place. The individual was the center, or unit in society, but the individual must need worship collectively. The Holiness Code gave the individual a set of laws, the observance of which would make him holy. And, the decalogues in chapters 18 and 19 are of high moral value.

To sum up Ezekiel's contribution to the conception of God we may say first: Ezekiel is the first prophet, and therefore the first person of whom we know anything about who made the individual the center or unit of society. Second: He believed fully that God looked upon each individual as such and that through, - faith, - (Divine grace would be a better term) an individual may become rejuvenated spiritually, converted, born-again, - "The soul that sins, that soul shall die" . Third: He further holds that an individual may backslide and be lost. That one's relationship with one's God

must be alive, new every morning. And, fourth: God has more pleasure over one sinner repenting than over the death of hundreds who belie his name. Fifth, and last, - he makes reverence for the house of the Lord an essential part of high living, the Holy of Holies is in the church as well as in the human heart.

Deutero-Isaiah and his message.

No matter if one should dip " into the future, far as human eye could see," the standpoint from which one "saw the Vision of the world" would be that of one's own time, and the message one would bring back whether words of encouragement or words of warning would be for one's own age. This truth has led modern scholars to make a thorough study of the book of Isaiah. Out of this conviction there has come a growing belief among all students of the Old Testament that the book of Isaiah is the work of more than one man. Chapters 40-66 are assigned to a prophet, unnamed, who lived about one hundred and fifty years after the time of the Jerusalem statesman prophet.(1) When we examine these chapters we find that they differ widely from the earlier portion of the book, both in language and style. The point of view is that of the exilic period. The people of Israel have been scattered like chaff to the ends of the earth. (4:5,6) In chapter-47 we are told that Babylon, not Assyria, is the leading world power, and that her days are numbered. In chapter 44: 28, Cyrus is called the friend of God, because he " executes" God's purpose. Many

(1) Knudson, A.C.: The Beacon Lights of Prophecy. M.E.Book Co. 1924 page-241

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other references might be cited, if one were interested solely in the viewpoint from which this unnamed prophet uttered his message. This, however, is not our major interest, and we shall accept the findings of Biblical scholars without further word.

After the fall of Jerusalem there was no longer need for a stern word of warning. The child had been punished, and was now suffering both mentally and physically. A word of comfort and consolation and assurance from the Parent was needed. This word came through Deutero-Isaiah, as the figure of King Cyrus loomed high upon the eastern sky. Duetero-Isaiah was universal in his thinking, he could see the hand of God in all human history. The new world conqueror coming into view was a servant of Yahweh, sent to release those who were being held in captivity; to help build up-a-new the waste places of the earth, and to bind up the broken hearted. (45:13). So he begins his message with words of comfort

" Console my people, console them - tis the voice of your God - speak to Jerusalem tenderly, proclaim to her that her hard days are ended, her guilt paid off, that she has received from the Eternal's hand full punishment for all her sins.

As Deutero-Isaiah wrestled with the vision of the universal power of his God, he captured the thought and purpose of God for Israel. The monotheistic idea found elsewhere in the prophetic writings he enlarged upon and enforced with many arguments. People are like nations, they are not tempted along the line of their weakest point, but they are tempted at the

point where they are strongest. The wind plays with the little bush, but it wrestles with the mighty oak! The captive people had been living for a generation in the midst of gross heathenism. True they had kept the faith, but the oil was running low. They needed a new vision of Yahweh as Creator, Universal God, World Monarch, a Loving Father. Flow upon blow he fell upon the man-made images of Babylon. Like Elijah on Mount Carmel, Deutero-Isaiah taunted the worshippers of wood and stone and urged them to demonstrate the power of their gods. Bring your gods forward and "let us hear what happened in the past, that we may ponder it, or show us what is yet to be, that we may watch how it turns out." (42:21-22). Then addressing the gods he cried out sternly: "do something or other that we may marvel at the sight." (v.23ff) Then with a smile of disgust - "You are a thing of naught." (v24)

According to the teaching of Deutero-Isaiah, Yahweh is not only the Creator of the universe, he is also a God of purpose. There is Divine Intelligence back of history, and movements of races, and people. The "set purpose" for Israel has been from the beginning of time. They were called, not for their own glory, but to be a "rescuing people," called to be a "light to nations", a missionary people - God's representative on earth. (1) (42:6)

(1) Knudson, A.C.: Religious Teaching of the Old Testament. Abingdon Press - 1918 page-132.

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Suffering lay in the purpose of Yahweh for Israel. It was one of the means whereby the chosen people should represent their God to the nations of the earth. In this thought Deutero-Isaiah connected his message with that of Hosea and carried it on farther. Hosea makes Yahweh the greatest sufferer in the universe, but it is Deutero-Isaiah who puts meaning and Divine Purpose into Yahweh's suffering. Yahweh suffered because his people often wandered away and did not "invoke" him with the burden of their sins. (43:22-26) Yet he redeemed her and put her sin out of his mind. He watched over her from birth - strengthening her, making her able to endure the taunts of the nations of the earth. (50:8,9) Finally "kings shall start up at the sight" and "princes shall do homage" (49:7) with one mighty voice they shall cry: "Who could have believed what we have heard and seen." Israel was "wounded because we had sinned, 'twas our misdeeds that crushed him; 'twas for our welfare that he was chastised, the blows that fell to him have brought us healing." (53:1,5)

Deutero-Isaiah touched the peak of spirituality when he looked to Yahweh as a Righteous Father and implored him to save Israel. (63:15-19) God was morally obligated to save Israel since he had called him by name. (45:4) The love of God rested upon a divine plan for the whole universe, but woe to that nation who quarreled with its Maker. (45:9) Such a one would become "mere potsherd of the earth!" The redemption of the nation rested upon the redemption of the individuals making up the nation. (43:8,22) Redemption required attitude on the part of

1. The first part of the report deals with the general situation of the country.

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3. The third part of the report deals with the social situation of the country.

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10. The tenth part of the report deals with the annexes of the report.

11. The eleventh part of the report deals with the bibliography of the report.

those desiring to be redeemed. The earlier prophets had held out some hope to the nation " but with them it was incidental." (1) With Deutero-Isaiah hope is the major element in his message. "The true function of religion, according to Deutero-Isaiah, was to help and to sustain men." (2) While we do not know the name of this man of God, yet we know his character, know of a truth that he had been taught of his God "to sustain with words him that is weary." (50:4).

To sum up the contribution of Deutero-Isaiah to the conception of God we find that his outstanding contributions are in the realm of the spiritual. He was the first to put purpose into the whole plan of creation and in life itself. Amos had some idea of the universality and the creatorship of Yahweh, but he had not thought his idea through; (Amos 9:7) while Deutero-Isaiah put purpose as the major element in creation and declared that Israel was the chosen representative of Yahweh on earth to carry out that purpose. (49:6) Yahweh's home is in the sky. (40:22)

The transcendence of God came into the teaching of the eighth century prophets in order to combat the idol worship of the people. Deutero-Isaiah carried forward the idea and gave to Yahweh an ethereal body, living in the sky, but one who could and did speak directly to the heart of man. (40:18-20 , and elsewhere.)

- (1) Knudson, A.C.: The Beacon Lights of Prophecy. M.E. Book Co. 1924 page-257.
(2) Ibid 258

He has much to say about suffering, and the purpose of it all. However the Christian church has read more into the thought of the prophet than he ever thought. In 42:22, Israel is suffering because her kinsman Yahweh has not come forward and offered to restore her. But Yahweh is her Redeemer, for he has called her by name, (43:4) Suffering and restoration are linked up together in the author's mind. He thought of suffering as a "purifying process, purging out the baser metal."

(1). Restoration shall also have its days of trial for Israel is to be given the gigantic task of carrying salvation to the whole world. (49:6; 45:23) This purified nation, the prophet believes, will be so in harmony with the will and purpose of Yahweh, that the different individuals making up the nation will work together in such close cooperation as to form one organic whole, one individual. Therefore he speaks of Israel as the Servant of Yahweh who had been set aside from birth for this task. The whole world has despised him, smiting him, even spitting in his face, leaving him as dead. (52:13; 53:12) But death shall not be Israel's portion. There shall be a resurrection. Here the author goes a bit too far. Men can level hills, and build miles of highways. They can make the desert blossom with roses, but in nature wolves and lambs will ever be enemies, and snakes poor playmates for children, while a man of seventy years will be due in heaven. (65: 25; 62:3; 65: 18;20; 66:23)

(1) Malachi - 3:3.

The Message of the Tracts.

To combat the narrowing influences of Ezra and Nehemiah during the days of the restoration and the days following, a number of tracts were written. The author of the beautiful story of Ruth put into written form the traditional account of the ancestry of King David in order to prove that mixed marriages were not sinful or displeasing to God. The story gains in splendor and poise when read in the light of the menacing social work done by the priestly leaders. Of course it was fear of absorption that led the leaders to be so cruel and hard. (Ezra 10:1-4)

Another tract written in the third century, B.C. is the interesting story of Jonah. The author took as his theme the pettiness of the attitude of the average Jew towards the heathen. He objected to the unloving exclusiveness, and rebuked the grudging narrow-mindedness that would deny all favor from the God of Israel to the Gentile world. The Book is a missionary tract satirizing Israel as an egotist. Deutero-Isaiah saw in the suffering of Israel the fulfillment of her God given mission. She was to present her life as an object lesson to the sinful nations. In so doing she would lead them to repentance and to a belief in the God of the Fathers.

"When God saw what they were doing, and how they turned from their evil life, God did relent; he decided not to inflict the punishment he had said he would inflict upon them. This vexed Jonah mightily." (Jonah 3:10)

The author does not say: "You impious scribes and Pharisees you shut the Realm of heaven in men's faces; you neither enter yourselves, nor will you let those enter who are on the point of entering," (1) but he implies it. The first readers of the story, like many today, lost the whole significance of the book, and accepted it as a true story setting forth the marvelous power of god!

The idea of the universality of God set forth by the book of Jonah is also that held by the author of the Wisdom of Solomon: "The whole world is before Thee as a drop of the morning dew; but Thou hast mercy upon all and overlooked the sins of men, in order that they may amend; for thou lovest all the things that are, and disdainest nothing that Thou hast made..... Indeed Thou sparest all, for they are thine, O Lord, Thou lover of souls" (11:22-26) The author of the Book of Jonah represents the tender mercy of Yahweh as brooding over all his works. Even the unoffending animals are regarded with compassion by Yahweh.

In the messages of Jeremiah, Ezekiel, and Deutero-Isaiah, the conception of God reached its highest Old Testament mark. But the "fullness of time" could not come until the minds of men had been more completely freed from the superstitions and ignorance of the day. For the next few centuries the mental life of man grew by leaps and bounds. What had been the ideas and ideals of the few became the property of the many.

(1) Matthew 23:13

[illegible]

However the many did not fully comprehend nor live up to the light which they had. The individual had come into his own, therefore some explanation must be made concerning many problems. Not least among these was the problem of suffering. In the past, tradition had said that "Asa died of gout" because he did not trust in Yahweh for physical aid. The "ships of Jehoshaphat were wrecked" on account of an alliance with Ahab. The long "evil reign" of Manasseh was a gift from Yahweh because he had repented of the sins of his youth.(1) The problem grew more tense as time went on. The individual could no longer keep silence before Yahweh. We may be sure that many lost faith in God and cursed the day of their birth. The Rights of Man are much older than King John of England! The author of the Book of Job had reached a point in his philosophy of life where he felt that he had a right to affirm the rights of man's moral judgement, even in the face of God. (2)

This unknown man took for the subject of his poem the suffering of the righteous, and through clever argument made his hero Job, an upright moral man according to the standards of the time, explode all the trite theories of the day on the subject. Job, in common with his generation, believed that it paid financially to obey God. Then suffering and misfortune overtook him. In the midst of it all he wailed his despair which was also an indictment of God.

(1) Smith: H.P. The Religion of Israel, New York 1925, page-265

(2) Ibid, 270

"Why died I not when I was born, why
did I not perish at birth,
Why does God give sufferers light,
and life, to men in bitter despair,...
a man whom he has hemmed in?" 3:11,20,23f)

Such words from a man bereft of his family and his wealth
shocked the sensibilities of the orthodox Jews.

"He may kill me - what else can I expect?
but I will maintain my innocence to his
face. This shall be in my favor, that
before him no godless man dare come."
(13:15,16)

Through all the long argument Job showed a deep underlying yearning for God: "O, that I knew where I might find him, how to reach his very throne and there lay my case before him, arguing it out to the full." (23:3-4). Faith triumphs and he cried out: "Still, I know One to champion me at last, to stand up for me upon the earth" (19:25)

This longing for vindication gave rise to a wish that man might live again (14:13-15). Through struggling and suffering, thinking and arguing, Job at last came to the conviction that though his body should perish, yet "even then, my life shall have a sight of God; my heart is pining as I yearn to see him on my side, see him estranged no longer." (19:26,27)

The author is a keen critic of his religion, but while reason can explain many things, it cannot penetrate the deeper mysteries of the human soul. Only God can satisfy the soul who will enter into communion with its Maker, this Job fully believes. The whole poem is a combat between experience and tradition, and in the end experience wins: "I know One to

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the seventeenth is the fact that the

to champion my cause."

The anonymous book of the Messenger appeared about this time. The word of the priest had taken precedent over the word of the prophet. The priests were now the leaders of the community. Under the guise of religion the priests had become irreligious and wealthy, - they had robbed God. (Malachi 3: 6-12) The true prophet should be a man of keen wisdom and in sight into values. (2:5-7). The people rebelled against the philosophies of the day and refused to be silent in the face of the gross injuries. "What is to be gained if we serve God? We can see that it is the ungodly who prosper, who dare God and escape." (3:15). The farther the Messianic time was pushed into the future the more acute such problems of prosperity and misfortune, suffering and good-health, became. To offset this growing indifference to the worship of Yahweh the prophet enlarged the old idea of a coming Day of Doom when Yahweh would vindicate those who trust in him. (4:1-) There shall be weeping and gnashing of teeth as the sheep are taken away from the wolves! (3:1 - 4:1-) The Devil as "we know him" is here referred to indirectly. He has become more than the "prosecuting attorney of heaven," as the author of the prose section of Job would make him appear. (Job:I)

The Book of Ecclesiastes stands quite alone. While it is pessimistic it is not wholly atheistic. The author, whoever he was, went the whole round of human experiences only to find that ambition and striving will not bring satisfaction.

Therefore in whatever state one may find oneself one should learn to be content. The chief value of the book for our purpose is historical. It gives us a background against which we can see the more clearly the lofty heights reached by some of the holy men of Israel. No doubt there were a number of men who were questioning the purpose of life as did "Koheleth", and the author of the book of Job.

Along with the growth of the temple ritual came the development of the Jewish Hymnal. The book is a compilation of poems from many different periods and from many different points of view. Some of the poems were written by priests for the temple service. Others were written by prophets for meditation and worship. But, each deals with problems common to all men. While many of the psalms were composed after the exile, still we know that there were songs sung before the dispersion. Amos found the people at Bethel "crooning to the music of the lute." (Amos: 6:5). There is a direct reference to the songs of Zion in 137:4, -

"Sing us a song of Sion," they said.
But how can we sing the Eternal's song's,
here, in a foreign land?"

Psalms 20 and 21 are considered preexilic:

Some pride themselves on chariots, some
on horses, but our pride is our God the
Eternal; the foe must bow and fall, we
rise and stand erect. - (20: 7,8)

For all their plotting against you,
for all their plans of mischief, they
shall fail;
Rise up, O thou Eternal, in thy power,
and we will sing the praises of thy might.
(21: 11,13)

These two psalms give to us a glimpse of the devotional life of the people in that earlier day. Psalms 44 and 74 are thought to be Maccabean:

O God, we have heard with our ears,
our fathers have told us the tale,
of thy doings in ancient years,
how thy didst plant them,
evicting the pagans,
how thou didst shatter the nations and
scatter them.....
And yet thou hast discarded us in disgrace,
thou wilt not march with our armies.....
If we had forgotten the name of our God,
or appealed to a foreign god,
would not God have found it out?
He knows the very secrets of the heart.
(44:1-2, 9,20-21)

Let not the downtrodden turn from Thee
disappointed, but may the weak and the
wretched have good cause to praise thee!
(74:21)

How different the point of view presented in these two groups of psalms! As the mind of man grew and his thought and appreciation of Yahweh, as Father God, developed he gave more attention to meditation and real worship. However it is quite possible to believe that while the high spiritual life reflected in the psalms was not known in David's day, yet in his loftier moments he gave expression to "his confidence, his penitence, his hopes, his aspirations, and other emotions in words of song." (1) Like the other literature of the Old Testament many of the psalms were changed, or revised a number of times before their final edition.

(1) Eiselen: F.C. The Psalms and Other Sacred Writings,
M. E. Book Co., 1918, page-56

It was probably during the reign of Simon Maccabeus that the Psalter was compiled. Even in olden days the blood of the martyr was the seed of the "church". The Greek persecutions of the Jews made them love their law and their worship more sincerely. One poet sang out:

Oh how I love thy law! I muse upon it
all day long; thy commands make me wiser
than my foes;
I am never without them.....(119:97)
Thy law is a lamp for my feet, and a light
on my path;
I swore to follow thy just decree, and I
will do it; revive me as thou hast promised...
(v105-6)
I hate men who are half and half
I love thy law;
I await thy promise, thou my shield and shelter.
(v113)
I am up before the dawn to pray, waiting for
thy promise thou art just. (v147,8)

Such was the tenor of the devotional life in the days when the enemy was saying: " Let us root them out!" (74:8) And, in those days there were no prophets, and none knew when all this evil would end. It was the ritual program with its emphasis upon sacrifice that saved the day for Yahweh, and kept desire alive in the breasts of men.

The Apocalyptic write burning with a message direct from God was faced with a problem unknown in the olden days. In the past the statement "Thus sayeth the Lord," was sufficient to give authority and weight to a message. But, in the last centuries of the old order there were no prophets. The Law and the Priesthood had supplanted the free message of the prophet, and had given rise to the new order known as "Wise Men."

Many of these writers wrote under an assumed historical name, which gave to their message value and a ready audience. He would submerge his personality and write his message as if coming from the distant past, from the hand of the venerated saint. In vision the author would interpret the coming events or the riddle of life. Such men as Moses, Noah, Enoch who walked with God and Solomon, and many others were again the leaders in Israel.

As the prophets disappeared and the priests more and more spent their time in the ritualistic service and gave less and less to the task of teaching and training, the need for wise guidance was keenly felt. This was especially true during the Greek period. The most famous sage of the day was Ben Sira. Unlike the author of Ecclesiastes, Ben Sira's teaching was positive. "My son, if you would serve the Lord, prepare your soul for temptation." (2:1) He did not claim his books to bring an original message. He called himself "one who gathers after the great gatherers." (33:16). Nevertheless, he is original and constructive in his theory on sin and its origin. (15: 11-20) According to Ben Sira sin was never a part of God, as believed by the men of olden times. Sin was created in man through man's desire or inclination to do evil rather than good. Yet, since God is the creator of man, God also created the impulse to disobey. (14-15). "Say not, from God is my transgression for that which thy God hateth, He made not."

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The Wisdom of Solomon was written as an apology to the heathen commending the religion of the Jews to them. It also gave the Jews living in foreign cities a working basis for their faith and worship. By general consent Biblical scholars give to the "Wisdom of Solomon" the foremost place among the Apocrypha of the Old Testament. There is so much practical good sense in it. In many respects the teachings of Solomon bring to mind truths found in the teachings of Jesus and of St. Paul. In chapter twelve, (12-18) Yahweh's leniency with Israel and her enemies is due to his mercy, and not to his lack of power to punish. Thus his mercy to Israel and to the surrounding nations is an object lesson of God's universal benevolence and clemency.

Again in chapter eighteen (5-19) the author presents his teaching on justice and forgiveness. He clearly states: "the measure you deal out to others will be dealt out to you," through the use of the illustration of the Egyptians wickedly taking counsel to slay the new-born babes of the Israelites, so, "in requital, their own first-born sons were slain, and their hosts drowned in the Red Sea....."

The doctrine of the immortality of the soul unknown to the ancient Jews, is definitely set forth in chapter three. The righteous shall rest in peace under the protection of Yahweh. But, the wrath of God shall punish the wicked "like sparks among stubble" shall they be consumed.

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Another tract written under the caption of Baruch synthesizes Wisdom and Law. This author presents his arguments in much the same style as the other writers of this period. He declares that man has failed in his attempts to discover Wisdom, but the Omniscient Creator of the universe has found her out to be Law. Wisdom is none other than Law that endureth forever and forever. (4:32) The later part of the tract is burdened with a message of comfort not unlike that of Deutero-Isaiah.

"Be of good cheer, my people," - Baruch.

"Comfort ye my people," - Isaiah.

The closing message is that of "Mother Zion brooding over her children" - She says: " Israel has forgotten, but Yahweh has not." (4:21-26) Through prayer and patience Israel may find her way back to the arms of Yahweh.

With the author of the Book of Daniel we again mount up on wings as eagles and soar into the clouds of faith and behold wondrous things. The author took up the question of Job and brought it forward to a far more satisfactory answer. The soul that sinneth it shall die, yes, but the soul that does not sin or that has been forgiven, shall live forever and ever. The twelfth chapter of Daniel is the Halleluiah Chorus of the Old Testament. With the belief in a resurrection and a life everlasting, the mind of man struggling upward from soil to soul, had caught up with the conception held of God, and the "fullness of time." was at hand. It was not the desire of

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God that any one should perish. If a man turned from his evil ways and repented God would forgive him. Now, such a soul might have everlasting life.

When this hour struck, the coming of the Son of God became imperative. Human nature cannot go forward without a Goal, an Ideal toward which it strives. They that run in a race keep their eyes upon the goal. So in life. It is the end of life that gives meaning and purpose to the beginning. "The last for which the first was made." - Browning.

Summing up the contribution made by the Apocalyptic Writers, we find that very few of them were original. They were truly "gatherers after the great gatherers," however their messages were of value in that they served as a guide and kept desire alive in the hearts of the people. The original contribution made by these men is of keen interest to the student of the New Testament, since it was these writers who kindled the fires of Messianism. They, also, taught the immortality of the soul, and life everlasting, in a more positive tone than any of their predecessors.

CHAPTER SEVEN

THE HOPE OF THE APOCRYPHA MESSAGE.

GENERAL SUMMARY

In making a chronological study of the development of the conception of God in the Old Testament, one is brought face to face with the revelation of the unique character of the Hebrew people and their religion. No other race has developed a Monotheistic conception of the Universe. While it is true that this conception did not develop in all its purity until late in Israel's history, it was undoubtedly implicit in the exclusive claims of allegiance which Yahweh made upon his worshippers from the beginning. From the early dawn of their religious history Yahweh was always characterized as a moral Deity who demanded the same characteristics from his people. However many Canaanitish doctrines and rites were practiced and often encouraged in Israel, yet the religious ideal held by the Israelites remained much higher than that of the surrounding nations.

The Semitic legends which gradually filtered into the life and thought of the Israelites were purified and made to blend and harmonize with the higher moral standards held by the invading people. It is in such a chronological study as we have tried to present that one realized that the Israelites were the first to set forth and to foster the belief of God's overruling guidance of Historical events in accordance with his universal purpose. This lead to a continual upward development in the knowledge of God from the very meager conception of covenant relationship between God and man to the more lofty

and highly ethical covenant relationship which gave birth to the Messianic expectations.

As the universality of God grew in the mind of man the nature and conception of worship changed. In the early days Yahweh was to be found only round about Sinai, "the mountain of Yahweh," But with the establishment of the national life and the growth of the priesthood and the school of the prophets the sanctuary of Yahweh became established as dwelling in the midst of his people. As the worship became more and more centralized in the temple at Jerusalem the people left off practicing the Canaanitish polytheistic cults and acknowledged Yahweh as the Supreme, Ethical God of the Universe. Suffering and national disaster gave rise to the belief in a time when Yahweh would establish his moral order in a new heaven and a new earth, where Yahweh's presence would dwell with his people forever. So firmly did the idea of the Superiority of Yahweh grip the Israelites, and so deeply did the belief of a covenant relationship with this Supreme Being lay hold upon them, that no intervention how-so-ever miraculous was impossible, or unbelievable for Him to accomplish in their behalf.

THE APOCALYPTIC WRITERS AND THEIR MESSAGE

The Apoc^alyptic writers believing that the world was in the possession of an evil power, centered their teaching in the idea of the coming of Yahweh to overthrow this evil kingdom.

The term "Messianism" may mean one of several things: it may mean a hope for a national life - a native land;(Gen.12:2); it may mean the triumph of Israel over her enemies, a day of

(S. C. 11)

judgment for all who oppose her future welfare. This no doubt was the ideal held by Elijan and Elisha. The record of their teaching which has come down to us present the view that the nation which worshipped Yahweh would triumph over her enemies. (I Kings chs, 18-19,21) When the last days of the Northern Kingdom were upon Israel, Amos and Hosea and others looked for a Day of Doom, when the evil in the national life would be punished. Hosea carried the idea a bit further and looked for a redeemed Israel - an Israel saved by means of her punishment. (Amos 5: 4,5; 18-20; Hosea: 11) The leader in the redeemed Israel would be a king of the House of David who would establish his dynasty forever. (Isa. 9:6,7)

Again the term Messianism may mean the coming of the Kingdom of God on earth, where the visible presence of Yahweh will live with his people. (Ez.34:11-31; Isa. 55:1-5) Others held the terms Messianism as meaning a great day when the God of the fathers would send his Messiah down from the presence of the heavenly hosts, and lead Israel to victory, establishing himself as the King of Israel. This king would be known as the "Son of Man," and the sole mission of the King would be to regenerate mankind, and his kingdom would be of justice and salvation for the whole world, (Testament of Judah Ch.24)

There were others who conceived of the Messiah as a human being, whose birth place was to be Bethlehem in Judah, - a lad of the Davidic line, growing up in the midst of Israel, becoming their leader. (Mic.4:1-5; 5:2-5) There is no need to suppose that all these different views emanated from one source (1). They can all be classified under four heads: The new age, - the redemption of Israel, - and with these ideas is associated the idea of world punishment, - to this is added the belief in a personal Messiah.(2)

Without a doubt Messianism was the element in the Hebrew religion which gave it shape and value, and preserved their history and religion for all races and peoples. Had it not been for the Messianism hope, and for those great leaders who gave it voice, Israel would scarcely have been heard of in the world's history. (3) The origin of this idea is not known. There are a number of scholars who hold the belief that the movement was born in exile. They hold Ezekiel as the father of Messianism. (4) Others claim that the teaching of a future hope antedates the pre-literary prophets, that Hosea was very familiar with the idea of a belief in a redeemed Israel, (3:5); that such a belief grew out of the dark days following the Rebellion when the ten tribes won their independence.(5)

Knudson, A.C.:

- (1) The Religious Teaching of the O.T. page-357
- (2) Ibid - page - 351
- (3) Smith: J.M.P. The Prophets and their Times, page-261
- (4) Smith, H.P. The Religion of Israel. page-242--3.
- (5) Knudson, A.C. The Religious Teaching of the O.T. Abingdon Press - 1918 page-353

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Still others argue that Messianism is of foreign origin, holding that no nation as young as Israel would give thought and birth to a belief in a Golden Age of the past.(1). The recent past is seldom idealized.

We are inclined to the belief that Israel borrowed some of the elements in the idea, as she borrowed many of her forms of worship from the peoples with whom she came into contact, but "the invincible optimism that lay back of Israel's Messianism could not have been borrowed." (2) This optimism grew out of her religious belief in a God who could and did deliver all those who put their trust in Him. Real optimism is the outgrowth of vital experience."From the time of the prophets the belief in an ideal future determined the character and tendency of Jewish religious life and thought to such an extent that this belief may be called the special characteristic of the Jewish genius." (3)

Beginning, therefore, with Amos, the first of the eighth century prophets, we find that the idea of a future Israel is tied up with an approaching day of doom, sometimes called the day of the Lord. It was a day in which Yahweh would come and punish sinful, idolatrous Hebrews, and destroy all of Israel's enemies. Amos revised the popular belief, and through his teaching it became more moral and less ethic. Israel as a nation must be punished.(4) Yahweh is a righteous Judge and his very righteous-

(1) Knudson: A.C. Religious Teaching of the O.T. Abingdon 1918 page 355,6.

(2) Ibid, page-357

(3) Butterwieser, Ph.D. The Jewish Encyclopedia Vol.8 pages 505-12

(4) Amos 2:6-8 3:9-15; 5: 10-13; 6:4-8)

ness demands the punishment of sin. (1) Later Zephaniah extended the idea of punishment and made it universal in its application. (1:2-18; 2:4-15) Ezekiel conceives the Day of the Lord as a great day of battle," a cloudy day, a day of doom for the nations." A sword shall be laid at the foundation of the nations and they shall not be able to stand. (30:1-4; 34:12, 19:8) However Israel shall be gathered together after the battle and shepherded home.

During the days of the early prophets Israel was in the grip of anarchy, revolutions followed each other in rapid succession, kings were made and unmade yearly. The prophets declared that these numerous kings were not of Yahweh's choosing. (Hosea 8: 4a, 8b; 13: 19-11). The point of view of the religious leaders was backwards; the Golden Age was in the past, in the days of Moses, and Gideon, and Samuel, and especially during the days of David. "In this present dearth of personalities comes the desire for a man," (2) but, in history we must learn to wait. By the time of Isaiah the sentiments of antiquity had idealized King David and his age until they stood out in contrast with the present in magnificent splendor. The idealized king now had much greater influence than the real David had had, as far as the religious leaders were concerned.

(1) Amos. 4:12-13; 5:8,9, 14, 15, 21-25)

(2) The Book of the 12 Prophets, New York - 1925
page - 409

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Israel was passing through the valley of the shadow of death, a valley of death of her own creation. Out of the sorrow of the times, Isaian believed would come deliverance. (7:10-17) " In the name of the child, Immanuel, was the pledge that Yahwen would ever be with his people and would ultimately save them," he would save them before the expected child was old enough to choose between good and bad.(1) Isaian's Messianic dream held the firm conviction that "the kingdom would not be utterly annihilated," a remnant would return and form the kernel of a new commonwealth which would be built after God's own heart. In the New Jerusalem the strong shall not dare harm the weak.(2)

As long as the belief prevailed in the existence of other gods beside Yahwen whom other peoples worshipped, a belief in a moral world order was impossible; - " it was only when the prophets had recognized the greater power of Yahwen that Yahwen could become the Creator of the whole world." (3) There is no uncertainty or shadow of turning in the position of Jeremian - idols - and consequently gods made by human hands and minds, are mere scarecrows in a field. (10:5). The prophet's God is the Creator of the Universe, the only God. The apostasies of Israel are too gross to be overlooked, the nation must be punished, but she will be saved through her punishment. (33:7-11,14-18)

(1) Shailer Matnews: H.B.D. One vol. " Messianism" page-608

(2) Wellhausen, J.: History of Israel, Eidenburg 1885 page-482
Bible text for reference - Isaian ch.8-11.

(3) K. Marti: The Religion of the Old Testament New York - 1906
page--113

" It is a scene without a parallel in history that a nation apparently wasting away under the eyes of its religious leaders should yet become more active and powerful, and that its death as a nation be only a means whereby it might be revived to a newer and more exalted life." (1) Deutero-Isaian believed firmly in the purifying nature of suffering. He developed this theory until he saw "suffering to be the way in which a missionary must walk in order to carry out his mission." (2) Further he believed that this plan of Yanwen for Israel, this serving through suffering, shall convince the world of the mission of Israel and shall bring all the world to the feet of Israel and Yanwen. (55:3-5)

With the coming of Cyrus into world power the future grasp of Israel seemed now to be within reach, but as the hope became a reality prophecy died. (3) According to Jewish scholars (4) the "Messiah" appears for the first time in the apocalyptic literature. Further that it was this changing ideal in Messianism which made the scribes and priests revise and rewrite their history and prophetic writings. It was after the fall of the Maccabean dynasty, when the Herods were in power and the tyranny of the Roman empire had made the life of the average Jew most unbearable that the people began looking forward hoping through a belief in a Golden Age of the past, and in a promised ruler, who was to be a member of the House of David,

(1) Kittile: R. The Scientific study of the Old Testament. New York - 1910 page - 202

(2) Smith: H.P. The Religion of Israel New York 1925 page-258

(3) Renan: History of the People of Israel Book 7 page-183

(4) Montefiore, M. Butterweiser, Jewish Encyclopedia

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and who would triumph over the enemies of Israel, would soon appear. The belief in a coming Messiah had now become universal. Yahweh was so far removed from the world that his visible presence was no longer looked for. The greater majority of Jews thought of the New Kingdom in terms of politics, - Jerusalem, situated on Mount Zion, was to become the capital of a great world empire.

Not long before the beginning of our era the final edition of the Psalter was made. In this book of meditation and prayer the highest and best in Jewish thought may be found. The God of the Psalter is a Universal God, dwelling everywhere:

"Where could I go from thy Spirit, where could I flee from thy face? I climb to heaven? - but thou art there; I nestle in the nether-world and there thou art! If I dart swift to the dawn, to the verge of the ocean afar, thy hand would reach me. If I say "The dark will screen me, the night will hide me in its curtains," yet darkness is not dark to thee, the night is clear as daylight." - (139: 7-12)

In the omnipresence and omnipotence of Yahweh the desire most widely cherished by the Jews was strengthened and fanned into a burning hope. They longed with an ardent spirit for the coming of their God with power. O, that he might intervene on their behalf and establish his kingdom on earth forever.

"He that made the ear, shall he not hear?" (Psalms 94:9).

Yahweh is a righteous God and when he comes he shall judge his people according to his righteousness (Psalms 96:13), therefore take time to be holy. Through persecution and suffering the little community of righteous Jews found prayer and meditation to be more important than ritual service and numerous sacrifices.

In the Rabbinical Apocalyptic literature the person of the Messiah is the central idea. In the visions of Enoch (chap's 37-72) the Messiah is very prominent; He is co-judge with God over both the living and the dead, having been created before man. In the Psalms of Solomon (17,18) the person of the Messiah is depicted as a mighty King, high and holy, whose majesty and power are on an equal with God, who pours His Spirit into him. When this mighty warrior comes he will establish his kingdom, not by the use of armies, but with the use of a more miraculous method. His word of mouth shall be as a two edged sword and shall cut down all who refuse to obey him.

We have traced the development of the conception of God from its very early beginnings when love in the God-head was unknown, and when man worshipped through fear, forward until the individual as the unit in society looked into the face of God and called him Father; Maker of Heaven and earth.

We have traced the development of the mind of man from the narrow selfish clansman, full of superstition and ignorance, forward through narrow nationalism and bitter exile until in the Messiah we see as it were through a glass darkly a vision of the world to be where the Fatherhood of God and the Brotherhood of man have created a new earth where peace and righteousness reign supreme.

"That over night a rose could come
I one time did believe....."

So it was with Jesus. He came forth upon the horizon in the full bloom of his manhood. All the warning given to the waiting world announcing his appearing was but a faint alluring purple haze. And yet he was the product of the process of evolution - the culmination of God's ever increasing revelation to man.

Spirit of God,
Guide of humanity,
Lead on !
Lead on !

Thou art our far distant Goal,
Our Path,
Yet in us,
Around us, over us,
We feel Thee.
In Thee we move and have our being,
Without Thee we are helpless animals,
Beasts,
Brothers to the ape,
And swine.
With Thee we move mountains,
We mount on wings,
We walk and weary not.

Sustainer of men,
Hope of all ages -
Lead on !
Lead on !
We follow unafraid!

- M. E. G. -

1. The first part of the paper discusses the importance of maintaining accurate records of all transactions. It emphasizes that this is essential for the proper management of the company's finances and for ensuring that all parties involved are kept informed of the current status of the business.

2. The second part of the paper deals with the various methods of accounting and the importance of choosing the most appropriate one for the company's needs. It also discusses the importance of keeping the accounts up to date and the consequences of failing to do so.

3. The third part of the paper discusses the importance of maintaining accurate records of all transactions. It emphasizes that this is essential for the proper management of the company's finances and for ensuring that all parties involved are kept informed of the current status of the business.

4. The fourth part of the paper discusses the importance of maintaining accurate records of all transactions. It emphasizes that this is essential for the proper management of the company's finances and for ensuring that all parties involved are kept informed of the current status of the business.

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2. The second part of the document focuses on the financial aspects of the organization. It provides a detailed breakdown of the budget, including income, expenses, and the resulting surplus or deficit. This section also discusses the various financial risks and how they are managed to ensure the long-term stability of the organization.

3. The third part of the document addresses the operational aspects of the organization. It describes the various processes and procedures that are in place to ensure the efficient and effective delivery of services. This section also discusses the various challenges faced by the organization and how they are being addressed.

4. The fourth part of the document discusses the human resources of the organization. It provides a detailed overview of the staff, including their qualifications, experience, and performance. This section also discusses the various training and development programs that are in place to ensure that the staff is equipped with the skills and knowledge needed to perform their duties effectively.

5. The fifth part of the document discusses the legal and regulatory aspects of the organization. It provides a detailed overview of the various laws and regulations that apply to the organization and how they are being complied with. This section also discusses the various legal risks and how they are being managed to ensure the organization is in full compliance with all applicable laws and regulations.

6. The sixth part of the document discusses the environmental aspects of the organization. It provides a detailed overview of the various environmental risks and how they are being managed to ensure the organization is in full compliance with all applicable environmental laws and regulations. This section also discusses the various sustainability initiatives that are in place to ensure the organization is operating in a sustainable and responsible manner.

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8. The eighth part of the document discusses the overall performance of the organization. It provides a detailed overview of the various performance indicators and how they are being used to measure the organization's progress. This section also discusses the various challenges faced by the organization and how they are being addressed.

9. The ninth part of the document discusses the future of the organization. It provides a detailed overview of the various strategic initiatives that are in place to ensure the organization's long-term success. This section also discusses the various risks and opportunities that the organization is facing and how they are being managed.

10. The tenth part of the document discusses the conclusion of the report. It provides a detailed overview of the various findings and recommendations of the report. This section also discusses the various actions that are being taken to implement the recommendations and ensure the organization is in full compliance with all applicable laws and regulations.

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